

**STORIES FROM THE LIFEWORLD OF
PRIMARY PHYSICAL EDUCATION**

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In memory of my brother

DAVID LESLIE SHORMAN

1957 - 1996

who died during the course of this research

ABSTRACT
SUSAN CLARE SHORMAN
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This thesis attempts to link conceptual analysis with empirical data and shows the interplay between the two. The first part of the thesis considers the work of Whitehead who presents an alternative philosophical framework to re-conceptualise our understanding of the value of Physical Education (PE). She uses the classical philosophical debate about the body and the mind to encourage us to view PE for its own intrinsic worth which she argues, may contribute to the quality of life or well-being of the individual. The dualist and monist theories of the body/mind split are considered and a phenomenological framework for understanding these theories is presented. The notion of the person as an integrated whole is developed as a possible way to re-conceptualise a framework for PE within the primary curriculum. The research methods are developed from the previous debates and use a phenomenological framework to arrive at a final case study where one teacher and her class of 27 Year One/Two children (aged five to six years) were asked to tell their story about PE. Key themes which arose from the data were: PE is different from all the other activities which take place in school. The children experience problems whilst changing for PE. The children direct little attention towards the physical skills in PE. PE can cause the children to experience discomfort. There is a temporal dimension to the PE experience. The children talked about PE requiring them to think. There was a strong imperative dimension to PE although the teacher structured elements of choice and problem solving within the lesson. The children highlighted appropriate behaviour as important. Lastly there was a dominant focus on the emotional dimension of the experience. This study highlights the need to continue and extend the debate within PE: i) to be more creative in the presentation of the PE experience for children by using language which is embodied rather than disembodied; ii) to listen to the stories from children about their experiences in PE to gain a greater understanding of how children receive the PE experience; and iii) to consider how this experience can contribute towards the well-being of the children.

STORIES FROM THE LIFEWORLD OF PRIMARY PHYSICAL EDUCATION

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At no time during the registration for the degree of Doctor of Philosophy has Susan Shorman been registered for any other University award.

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Preface

My interest in Physical Education (PE) arises not from being a successful athlete, but as someone who was never chosen for the school team. Games meant nothing to me and physical activity was something which, during my school days, I avoided as much as possible. However, after school I became interested in the outdoor challenges which were offered to me and I began to wonder why school had 'turned me off' PE. So many of the writers within the field of PE are themselves successful sports people. They may have been chosen for the school team, to be the representative at national level in their chosen area of activity, turned towards academic endeavour, or an alternative route in education, where the person's ability to engage in physical activity is interrupted due to illness or injury ie an 'interrupted body project' (Sparkes 1996 p.167). Whitehead (1992) argues that:

We have never been the clumsy child last to be picked for a team; we have never been the only one not able to do a forward roll or the one who repeatedly fumbles the ball. We have lived our embodiment with pride and developed our self esteem in situations where this dimension of ourself (sic) has been central. We have never been where so many of our pupils are - but it is perhaps where we should try to go more often (p.382).

Yet I have been that child and found that my body became an object to be manipulated and ordered so that I could, at least on occasions, succeed in the task set by the teacher. For me my body was an absent body (Leder 1990) in my early days of PE lessons where I found every excuse possible not to engage in the lesson. I was unable to do the vault over the horse, the forward roll or a handstand as easily as my peers around me. It is only as I have begun to succeed in an alternative environment, the outdoors, that I have acknowledged the importance of my body as no longer absent but as central to my existence. It is with this history that I came to this thesis to consider how central the body is within the PE experience. I find it timely that some of the most recent literature

in the field of sociology has directed itself towards 'the body' which has been an 'absent presence' (Sparkes 1996 p.167) in educational research. The recent publication of the journal Body & Society is evidence of the importance the body is gaining within current ideological thinking.

Introduction

This study locates itself in the late-nineties, a time when teachers have lived with the National Curriculum (NC) for nine years. As a comment by a colleague states:

We are now talking about teaching and not about what we teach, we have lived with the constraints of the National Curriculum now and we can again get back to thinking about pedagogy (Primary School teacher talking - January 1996).

The starting point for the study has been the work of Margaret Whitehead (1987, 1988, 1990 and 1992) who has presented the PE community with a philosophical justification for PE within the curriculum. Fundamentally, her thesis suggests that we are embodied, not that we are in our bodies but that we are our bodies. She argues that the teaching of PE should reflect this philosophical perspective, so that children are not 'turned off' PE by teachers who treat the children's bodies as objects to be tested and measured against norm referenced criteria. My work represents an expansion of Whitehead's thesis which was grounded in the philosophies of the body-mind debate, particularly through the work of Sartre and Merleau-Ponty. It extends her work in that it takes her argument into the context of the classroom with primary school children. Not only do I extend her research through the context, but also through the concept of well-being. Whitehead argues that if the teacher adopted a style where the focus was on the embodied nature of PE, then such an approach would contribute towards the quality of life or well-being of the individual. I consider this claim in light of both conceptual and empirical evidence.

I looked at the philosophical framework which Whitehead argued for, and using this, located a teacher who had a teaching style which closely fitted her philosophical framework. From here I sought to gain some insight into the perceptions of children taught by this teacher.

This case study was with one teacher and a class of 27 Year One and Two children (aged five and six years). The teacher in my study stated that she taught in 'an holistic way' but the children she was teaching did not always receive that implicit model of teaching. However, the data very clearly show that these children understood that PE was not only a physical experience. In fact, they rarely described the physical activity, but focussed more on the emotional dimension of that experience.

Chapter One explores the current debates about the inclusion of PE within the curriculum. I examine extrinsic arguments, which Whitehead (1987) claims undermine the credibility of the subject. In the last part of the chapter I consider Whitehead's views as she justifies PE from an intrinsic perspective. I maintain that both Whitehead's views, and other authors, base their attempts to justify PE in the curriculum on a particular philosophical understanding of the person. This latter point I develop within Chapter Two.

This chapter takes Whitehead's philosophical perspective of monism and examines its counterpart - dualism (dualism, I argue is the dominant ideology of the West and particularly prevalent within the domain of PE where the body and mind are viewed as separate, greater importance being given to the mind controlling the body). These conflicting body-mind debates of dualism and monism are then rejected in favour of existential phenomenology as used by Whitehead. She focusses on the work of Sartre and Merleau-Ponty (both existential phenomenologists) to present her ideas for the justification of a teaching approach to PE. This chapter serves as a foundation for the discussion which follows in the next chapter.

Chapter Three continues this dualist, monist and phenomenological debate by examining the concept of the person and the relevance of these perspectives for the teaching of PE. I consider the role of education in the development of a person and then make a critique of Pring's defining characteristics of the person. Recent PE literature includes debates about

Pring's work and I examine his definition in light of the previous phenomenological theories. From Pring's work I conclude that there are a number of issues absent from his argument, particularly the emotional and spiritual dimension of the person.

I discuss the notion that language contributes towards our understanding of our emotions and that emotions have a central role to play in our sense of being a person. Emotions are not purely private and the 'real' person does not lie behind the appearance. I agree with Kenny (1989) when he argues that such an assumption is a philosophical mistake. I continue the debate by looking at Merleau-Ponty's (1962) work where he presents a phenomenology of the body or 'embodiment' where the person's body is central to existence.

In Chapter Four I explain how the methodology of the research was developed from the conceptual analysis and I present a view of the design, process and methods. I justify the approaches used and consider phenomenology as a research tool. I present a brief narrative of the work in schools in Chapter Five.

In Chapters Six and Seven I present the research findings. Chapter Six shows the initial stage of the research where I attempted to locate a teacher who taught in a particular style. I show my findings in terms of the teacher's goals for PE, the perceived connection between health and PE, time allocation for PE, the goals for health and PE and what the teachers considered being healthy meant (an initial line of questioning which was then rejected). The chapter continues with findings from interviews with children at three schools, focussing on their likes and dislikes in PE and the reasons for their comments. I finally present an observation of the case study teacher's lesson, analysed in light of Whitehead's suggestions for teaching PE and justifying my choice for the case study teacher.

Chapter Seven continues with the presentation and analysis of my findings with Gwen, the case study teacher and her class of Year One and Two children. I look at the themes arising from the stories the children told about their experiences in PE. These are examined by looking at the following existential themes; corporeality, spatiality, relationality and temporality. I then focus on the emotional dimension of the experience for these children, as this was a dominant feature of their responses.

Whitehead claims that if the child is treated as embodied then this will enhance the quality of life, or as I have termed it, the well-being of the individual. Therefore, in Chapter Eight I examine the relationship between well-being and PE, presenting the empirical data from my findings from interviews with adults and children. I consider how my respondents attribute their own sense of well-being and then relate this to the experience of PE. Again, I place these findings where possible, within the four existential themes of corporeality, spatiality, relationality and temporality.

In Chapter Nine I draw implications from my findings, the central features being that the emotional dimension of the children's experience is uppermost in their stories and that their embodiment is passed by in silence. I develop a pedagogical framework related to Whitehead's suggestions for teaching PE, suggest future areas for research and review the limitations of my research.

Chapter One

The Current Debates on the Lifeworld of Physical Education

Introduction

The thesis intends to examine the work of Whitehead (1987, 1988, 1990 and 1992) who presented a philosophical approach to the teaching of PE. I do not intend to discuss a new justification for the inclusion of PE in the curriculum, but to examine Whitehead's justification by comparing it with my own empirical evidence later in the thesis. The first three chapters are conceptual in nature. They set out how PE has been justified and is justified within the curriculum and reflect on Whitehead's alternative justification for PE's inclusion (Chapter One).

I present a broad view of the wide ranging justifications for PE and I examine the PE and healthy lifestyles debate. Whitehead (1987) claims that the dominant extrinsic, intellectualist and instrumental views within PE undermine the credibility of the subject and neglect the intrinsic worth of PE within the curriculum. I consider Whitehead's views as she justifies PE from an intrinsic perspective in the last part of this chapter, outlining the practical approaches that a teacher may have which adhere to such an approach. I maintain that both Whitehead's views and other authors base their attempts to justify PE in the curriculum on a particular philosophical understanding of the person. This latter point I develop within Chapters Two and Three.

Whitehead's (1987, 1988, 1990 and 1992) work within the context of PE is at the forefront of my thinking within this thesis. She reflects on the views of Sartre and Merleau-Ponty to suggest that the body plays a fundamental role in our existence. 'Our embodiment is the first and most fundamental key to the world, enabling us to relate to it, make sense of it and adapt it in large degree, to our design' (Whitehead 1987 p.192). She

further states that 'our nature as embodied ... has a significant effect on the totality of our relationship with our surroundings' (1990 p.3). Our embodiment does not have a subordinate role to play but 'it has at least two roles, one to lay the groundwork of our interaction with the world and the other to provide an operative framework for all our perceptions' (1987 p.86). The body, she argues, should be considered to be just as 'worthwhile' as our intellectual abilities within education. Peters' (1973) argument for education relies upon discussing the notion of worthwhile activities and narrowly defines the notion of worthwhileness in intellectual terms, whilst Whitehead (1989) argues that the criteria by which the concept of 'worthwhile' is usually defined can be applied to the capacities of the body. If our body is of equal worth to all our other capacities, particularly those of the intellect, then the teaching method used to teach PE should acknowledge this perspective. Merleau-Ponty (1962), although not directing his attention towards PE, seeks to encourage an emancipation of our human senses:

We have relearned to feel our body; we have found underneath the objective and detached knowledge of the body that other knowledge which we have of it in virtue of its always being with us and of the fact that we are our body. In the same way we shall need to reawaken our experience of the world as it appears to us in so far as we are in the world through our body, and in so far as we perceive the world with our body. But by thus remaking contact with the body and with the world, we shall also rediscover ourselves (sic), since perceiving as we do with our body, the body is a natural self and, as it were, the subject of perception (p.206).

It is with these similar perspectives that I chose to start the research and to find out from the lived stories of children engaged in primary PE how they perceive their experiences.

The thesis should be seen to reflect the socio-cultural canvas (Nias and Groundwater-Smith 1989) upon which my picture can be painted. This canvas represents all the values and attitudes which teachers and children bring with them to school. When we look at our own personal biographies and examine them we can begin to understand how we come to view the world in the present. As we look back we change the view of the past in light of the present (Merleau-Ponty 1962). The context and our intentions to report these events

are important factors in the relevance of these accounts.

Ideologies about PE

The justification for PE's inclusion within education has varied. In the 15th Century, Vittorino and in the 16th Century, Montaigne, advocated that by engaging in physical activity the whole person would be developed. Montaigne wrote:

... it is not a mind, it is not a body, that we are training, it is a man (sic), and he ought not to be divided into two parts (McIntosh 1981 p.30).

But this is not the dominant reason for PE's inclusion within education. Very often, the reasons given are of a more dualistic nature where, it is argued, that the body should be exercised so that the mind does not become sluggish. Or that PE is necessary because it enables children to 'let off steam' so they can concentrate more effectively on their traditional cognitive school work. Physical activity may also be seen as a way of relieving the worries of the mind. Kipling's (1902) advice would have been to do something physical to take your mind off something which was causing you distress:

... not to sit still,
Or frowst with a book by the fire;
but to take a large hoe and a shovel also,
And dig til you gently perspire ... (p.27).

Peters' (1966) view of PE is that it cultivates 'physical fitness as a necessary foundation for a balanced way of life' (p.34). He later considers the notion of 'worthwhile activities' and concludes that PE's importance lies in a person's ability to answer the question 'why do this rather than that?' (p. 163). He deduces that for some, engaging in physical activities enables the person to answer that question because she is no longer feeling 'sluggish or slovenly'. Yet he does not support this instrumental view of physical activity and develops his argument by discussing whether physical exercise is as worthwhile as theoretical activities. However, he does not make his own value position

clear on this. He suggests that games have traditionally been regarded as 'not serious because, as it were, they are hived off from and contribute little to the business of living' (p.164). He further considers that only if the person is able to ask the question 'why do this rather than that?' with a serious concern for what is 'true, valid, appropriate and correct' (p.165) will the activity in which she engages be worthwhile.

More recent justifications for PE come with the document for PE in the National Curriculum (DES 1995) which has a wide remit. It requires that PE should 'promote physical activity and healthy lifestyles ... develop positive attitudes ... ensure safe practice ... apply and develop their information technology' (p.2) through games, gymnastic activities, dance, athletic activities, outdoor and adventurous activities and swimming. The general requirements for PE through Key Stages 1-4 are that the pupils should be involved in planning, performing and evaluating, but the greatest emphasis should be placed on the actual performance. Obviously this acknowledges the intrinsic value of PE for the person, but it also focuses on the physical dimension of the experience. Had the 'planning and evaluating' aspect of the requirements been given equal emphasis, then PE could be considered to be one of Peters' (1966) worthwhile activities.

In recent years the justification for PE from physical educationists has become very broad, but consensus is not seen to exist. Presenting such far reaching aims may diminish PE's relevance within the curriculum. PE contributes towards the promotion of everything, or so it is claimed. Amongst these aims are that it should promote cognitive, affective, physical, moral, spiritual, social and cultural development, physical fitness, health and well-being, develop the whole child, encourage aesthetic awareness, develop the self-concept and desirable character traits such as the ability to 'cope with success and limitations in performance' (DES 1995 p.2). This latter ideal is shown by the advancement of competitive team sports within primary education and the need to 'observe the conventions of fair play, honest competition and good sporting behaviour as

individual participants, team members and spectators' and 'to recognise and follow relevant rules, laws, codes, etiquette ... in practice and during competition' (DES 1995 p.2) and to educate children so that they want to engage in high activity sports and games beyond the school gates.

More recently, the few contemporary philosophers in this country who are engaged in a philosophical examination of PE (see various works by Arnold 1979, 1984, 1997, Carr 1997, McNamee 1992, Parry 1998 and Reid 1996a, b and 1997), have been setting forth their reasons and justifications for PE's inclusion in the curriculum. However, although these philosophers start off describing and justifying PE, their arguments inevitably tend towards an examination of sport, particularly within secondary schools or within the elite aspect of the field. In three articles Reid (1996a, 1996b and 1997) develops 'a positive account of the educational value of physical education' (1997 p. 6) where PE is valued for its intrinsic worth. However, this is not the intrinsic worth for which Whitehead argues, where the body is seen as central to existence. Reid (1996b) claims that educational knowledge is 'essentially propositional ...(and) ... essentially academic' (p.95). Such a perspective therefore, relegates PE to a marginal status within the curriculum. Reid further proposes that 'the new orthodoxy' in PE requires that PE is treated as an academic subject, hence the rise in theoretical activities required within the curriculum and its inherent 'expression in written form' (p.95). Such a curriculum relies on a scientific analysis of the process of physical activity and 'the belief that practical skills and techniques in physical education are to be developed and improved through the application of scientific principles' (Reid 1996b p.95). Reid, however, claims that PE has pluralist values and its inclusion within the curriculum 'satisfies the value condition of education ... the ultimate concern of education: intellectual, ethical, aesthetic, and the like' (Reid 1997 p.17).

Carr (1997) applauds Reid's philosophical discussion of the justification for PE in the curriculum, but questions the distinctions he has made and his use of the intrinsic/extrinsic argument which, Carr says, Reid has confused. The dichotomies which Reid identifies are unhelpful. Carr uses the work of Peters who:

... explicitly acknowledged that people pursue diverse activities - including forms of knowledge - for their own sake as well as instrumentally. But he also employed the intrinsic/extrinsic distinction in a different (perhaps ontological) sense to distinguish what might be considered necessary or essential to an enterprise, from what is merely accidental or contingent: it is essential for the successful pursuit of rugby football that one possesses certain skills, only contingent that one has a clean shirt (Carr 1997 p.197).

Carr further argues that the classic liberal educational tradition has defined what is of educational value too narrowly and the distinction made between theory and practice is essentially flawed. He asserts that it is a mistake to 'reconcile PE with the forms of knowledge thesis' and that it is important to appreciate that schools have many goals and purposes and are not only institutions where the child is educated. The arguments which are presented by these philosophers depend upon how the notion of the concepts under scrutiny are constructed. For instance, 'knowledge' has many forms and 'since not all kinds of knowledge are capable of illuminating experience in the relevant way' (Carr 1997 p.198), then some distinction needs to be made about the worthwhileness of certain types of knowledge so that PE's place in the curriculum can be justified. For Glaserfeld (1989), knowledge is operative and is the product of reflection, where it is the knowledge of 'what to do in order to produce an answer' (p.12) which is important. In gymnastics the task could be to find ways of travelling across a mat. The child responds by rolling sideways, forwards and backwards across the mat - she interprets the task in her own unique way. Such distinctions about the type of knowledge to be promoted through PE raise questions about not only what is taught as part of the PE curriculum to make it worthwhile, but about the ways in which PE ought to be properly taught. This last issue of Carr's I will consider later through the work of Whitehead to highlight the

worthwhileness of PE from an intrinsic embodied perspective.

Of course, it is hard to justify a curriculum area using only one aim and in fact, the Education Reform Act (ERA) (DFE 1988) which put in place the NC has a rationale which is fairly economical. The Act requires that the school curriculum must be 'balanced and broadly-based ... promotes the spiritual, moral, cultural, physical and mental development of pupils at the school and of society' and 'prepares such pupils for the opportunities, responsibilities and experiences of adult life' (p.1). However, by highlighting all these areas the result is so wide ranging that it could mean virtually anything. Whitehead (1987) considers that PE has no clear focus, no clear aims, yet I argue, that although the ERA's (DFE 1988) aims are very broadly based, the curriculum orders for PE (DES 1995) are very clear in their focus, if somewhat far reaching. However, as Whitehead suggests (1987), most justifications for PE remain with an intellectualist justification, where propositional knowledge is held in greater esteem than practical. Such extrinsic goals may be 'merely outcomes of ways in which teachers guide pupils to be engaged in movement tasks' (Whitehead 1987 p.14). Again extrinsic justifications can be seen in the curriculum orders for PE (DES 1995).

Whitehead (1987) has suggested that 'the role of embodiment in existence is incorrectly viewed as that of a necessary but subordinate physical mechanism' (p.85). As can be seen from the dominance of such a perspective within the PE literature (for instance the new orthodoxy of Human Movement Science), such a view is prevalent within the PE community where the body is to be viewed as a mechanism or instrument to achieve particular goals. For instance, the boxer trains her body with weights, runs everyday and practises sparring with a partner to achieve her goal of winning the light-weight title. The heart rate is taken after vigorous exercise and the peak flow tested to discover how fit the person is after a month's intensive training for the London Marathon. Such a perspective prevails within the PE and health debates and is still very much in evidence in

contemporary writings, as in the past.

PE and the Healthy Lifestyles Debate

Various pictures emerge within the debate about PE. The current trends have focussed on including health related matters within the PE curriculum. This has been justified by presenting various perspectives. Yet Kirk (1992) suggests there has been a failure to recognise that health was included in the PE curriculum as a cure or therapeutic measure rather than as today, a preventive measure against hypokinetic illnesses (disease partially attributable to lack of physical activity). The justification for PE on the grounds of health benefits (Bevan 1989 and Pain 1988) has supported the more scientific mechanistic view of the subject. Proponents of including health-related matters within PE overwhelmingly support the view that appropriate physical activity will improve all health-related aspects of physical fitness (Fentem et al., 1988). Taggart (1990) argues that health and PE should be about physically responding in the form of 'huffing and puffing'. But the relationship between health and PE has its own inherent problems (Colqhoun and Kirk 1987) dependent upon the definition of health which is used. Health is an essentially value laden concept (Fox 1991) and is multi-dimensional in nature having physical, emotional, social and spiritual facets.

An area which has received little attention until recently are the mental benefits of engaging in regular physical activity (Fox 1991 p.132). Nevertheless, this is only a limited picture. Reliance on a victim-blaming model (Tones 1986) is more prevalent where the general trends of over-consumption in liberal society are examined and the person who is not engaging in a healthy lifestyle is blamed for her own illness and lack of fitness. Yet this model is not always successful. People are generally aware of the benefits of engaging in physical activity to prevent hypokinetic illnesses but the question of whether or not a person engages in PE is more complex than filling that person with information about how to stay healthy.

Throughout the debate on health as a justification for including PE in the curriculum, there has been an emphasis on the person being responsible for and changing her own lifestyle (Colqhoun 1989). Sparkes (1992a) describes health as multi-dimensional and multi-faceted, but within the PE environment, this has not been the dominant usage of the concept. There has been more emphasis on fitness and testing rather than the wider concept of health and PE's inclusion in the curriculum has been justified from the former perspective rather than the latter. There has been little attention given to the effects that approaching health from a fitness perspective has on the person in the long term. Fox (1997) argues that 'testing, training and retesting their fitness levels is ill-conceived' (p.15). Commonly held views suggest that health and fitness are seen to be analogous with one another. They are related concepts but health is a more holistic concept alongside that of wellbeing (Fox 1991), whereas fitness has tended to be understood as a way to avoid hypokinetic illness.

Alternative Perspectives on Health and PE

Kirk's (1986) work describes a secondary school where health related fitness was introduced into the curriculum. Like much of the current research, fitness has been the dominant perspective, where the basic unit of teaching was the individual and the criteria for the programme were to enable the students to develop positive attitudes towards their own health and fitness, rather than focussing on developing motor skills. In fact the school's whole PE curriculum became the basis for change with a link between practical and theoretical sessions. PE became an activity which went beyond the hall or the sports field in the hope the knowledge gained from the programme would enable the students to make healthy lifestyle choices. Nevertheless, if the student is the 'unit of teaching', the focus is still on the individual, possibly leading to a victim blaming style placing the onus on the person to manage and change her own lifestyle. However, Tinning (1990) argues that:

... we need neither to embrace totally nor reject individualism, but rather we must recognise how it has become compromised and ambiguous, and work towards a better understanding of the dialectical relationship between individual and society. By this I mean that individual action (what we do as individuals) is both influenced by society and, at the same time influences society (p.11).

An individualistic approach to encouraging pupils to engage in PE for the assumed health benefits does not acknowledge the wider socio-cultural and economic complexities which exist (Biddle 1989, Beckett 1990 and Tinning 1990). The approach defines only one small area which is influential on the attitudes and behaviours of people. It is apparent that each person does not exist in a vacuum and each experience she has goes up to make her own theory of her self as a person. Telling a person that if she engages in some form of regular physical activity this will improve her fitness may hold some significance for that person. However, it is not until she sees the value of physical activity in terms of her own state of being that these suggestions will have any effect upon her. By reflecting on things that matter to us we can begin to make sense of those experiences. Claxton (1984) describes this as 'Our Person Theory' (p.13) which covers everything that matters or is a significant experience. It is a theory which helps us to fit our actions to our wishes and desires. It would seem that if we wish and desire to be healthy, our actions would necessitate engaging in a fitness programme, avoiding hedonistic pursuits, eating a varied low fat diet, considering our personal hygiene, taking adequate rest and discovering how to attain a sense of well-being.

To begin to address some of these considerations, Lockhart (1994) offers a conceptual theory which approaches fitness as an intrinsically orientated fitness paradigm rather than through the traditional extrinsic focus which looks at outwardly measurable parameters of the fitness testing arena. The main tenet of her argument focuses on the wholeness of body and mind. She presents three proposals for achieving an intrinsically motivated fitness outcome: a) The importance of exercise and relaxation; b) The integration of the whole self, bodymindspirit; and c) The acceptance of self, based on inherent worth

(p.386-7). I am unsure why she suggests that this is purely a fitness model as I would suggest that it is a model for health and not just fitness for the person.

However, there are inherent problems with approaching PE as a way to fitness. The notion that fitness can be achieved by encouraging the person to engage in regular physical activity does not recognise the complexities of the socio-cultural framework in which people live. A level of individual responsibility may need to be accepted but through a process of collaboration within the wider social framework.

The Intrinsic Value of PE

Much of the work into the justification of PE within the curriculum over the past 10 to 15 years has relied on models of fitness. There has been advice about where PE is placed within the curriculum to enable the child to gain a level of fitness leading to the physical health of the person. The intrinsic worth of PE has rarely been discussed and peripheral reasons for engaging in PE have been the most dominant arguments. Nevertheless, there have always been pockets of voices claiming the intrinsic worth of PE (for instance, Kleinman 1972 and Curl 1976), and over the past five to eight years there have been a few more voices suggesting that there are alternative ways of justifying PE within the curriculum, again based on its intrinsic worth (Reid 1996a, b and 1997 - although as stated earlier, his intrinsic values are very different from the seemingly lone voice of Whitehead). These have tended to focus on what Carr (1997) terms as chattering in 'the old pre-philosophical way about the importance of PE for self-actualization, for the whole child, for a healthy lifestyle, for moral growth or whatever' (p.195). However, it is on Whitehead's work that I will focus my attention. Her arguments offer an alternative view on PE where she contends that our body does not have a sub-ordinate role to play, but it lays the groundwork of interaction with the world and provides an operative framework for all our perceptions. For her framework she uses the works of Sartre and Merleau-Ponty, who both see the body as central to existence. She argues that through PE an

effective liaison with the world can be developed that may be imperative to the person's sense of well-being or harmony with the world. Greenberg (1985) has suggested that a balance needs to be achieved between all the dimensions of the person's health to enable a total sense of harmony for the person. So, again we have another justification for PE - to enable a sense of harmony.

It is with this notion of harmony that I would like to stay for a moment, before returning to a similar concept in Chapter Eight - The Relationship Between Well-Being and Physical Education. I would like to propose that health is closely aligned to the notion of harmony and well-being, where the person is in a harmonious state physically, cognitively, emotionally and socially, this being phenomenologically determined. In other words, it is the person who experiences whether or not she is in a positive state of health, well-being and/or harmony. As such, this sense of health, well-being and/or harmony is culturally influenced. For example, a Christian may feel a sense of harmony when following the 'path of Christ', but a Green Peace advocate may feel a sense of harmony when she has saved a species of plant from extinction through her lobbying in parliament.

It is through these diverse claims for the justification for PE that its proponents are attempting to raise the status of the subject within the curriculum (Hellison, 1977). I do not doubt that for some, regular physical activity has beneficial effects but the purpose of this chapter is to investigate the philosophies behind such assertions.

Whitehead's Justification for PE

Whitehead's (1987) work takes a different look at the justification for PE within the curriculum. Her thesis acts as a starting point to investigate the philosophical issues and my thesis intends to move the debate forward with empirical data. She examines the variety of aims PE has encompassed over the years. This acts as an historical background to the present debate which she concludes 'is undermining the credibility of the subject'

(p.11). Her discussion develops to examine Arnold's (1979) work on 'through movement', 'about movement' and 'in movement' as a tripartite approach to justifying PE. 'Through movement' is accomplished by PE having a range of extrinsic goals - these include the personal, social, moral and aesthetic development of the child. 'About movement' is concerned with the study of rules and procedure, anatomy and physiology, biomechanics and aesthetics and as such, represents the cognitive aspect of PE. 'In movement' recognises the belief that physical activities are intrinsically involved with the education of body awareness, control and the development of particular motor skills.

However, Whitehead (1987) argues that the value of this framework 'is diminished by three misleading impressions it gives' (p.11). She firstly contends that if these tripartite justifications are seen as mutually exclusive then confusion instead of clarity results. Secondly, extrinsic aims are not automatically achieved by engaging in a physical activity (Oliver, 1970). Finally, PE's place in the curriculum is usually justified on non-physical goals rather than identifying the distinctive character of the subject 'namely, its concern to explore and extend pupils' physical capacity for its own sake' (Whitehead, 1987 p.13). Arnold (1997) argues that it is important that both the 'what' and the 'how' of teaching are to be seen as equally worthwhile. Hirst (1979) concludes that movement education could make a valuable contribution to the knowledge 'how', which fits closely with Arnold's views. However, Whitehead (1987) suggests that these views are based on 'misunderstanding and consequently trivialises rather than supports the subject area' (p.106/7). She argues that physical activity promotes an 'appreciation' derived from an interaction with the world through embodiment rather than through any form of 'knowledge' it could develop. The extrinsic goals put forward by physical educationists are outcomes of ways in which the teacher guides the pupil. The subject is sold on extrinsic grounds but in practise the teaching focusses on movement skills (Whitehead 1987).

Whitehead (1987) states that:

Our embodiment is not inferior, but the source of a unique experience that issues in a specific understanding of the world and a particular awareness of oneself (sic). And more our embodied faculties are not merely one of a range of capacities we have, they are the crucial means by which we develop a relationship with the world (p.105).

She quotes Nietzsche (1883-5) who compared the body to a 'mighty commander' that controlled the thoughts and feelings of the person, saying, 'he lives in your body, he is your body' and 'the body is a great intelligence'. This places the body as a main player in our existence and not as something to be manipulated in order to accomplish certain tasks. Therefore, from such a premise, PE has an important contribution to make towards educating the person.

Any PE lesson on close examination will see children engaged in what seems to be a purely physical activity. This observation may lead to the taken-for-granted idea that physical activity is separate from the person and purely directed towards the body in action or the body as object. Whitehead (1987) further states that those aims which are not physical are 'extrinsic and remote' (p.17). Extrinsic goals of promoting healthy lifestyles, developing positive attitudes and ensuring safe practice (DFE 1995) are valuable but to quote Whitehead, extrinsic goals 'are not the central concern of physical education ... but merely outcomes of ways in which teachers guide pupils to be engaged in movement tasks' (p.14). She presents a view of the embodied person. Yet it seems that there is some confusion in her argument which suggests PE's goal is primarily concerned with educating the physical. The seeming confusion rests with her debate about embodiment. The natural assumption surrounding the word 'embodiment' is that it refers to something being 'in' the body. However, a phenomenologist's definition of that word would be, not a person who is 'in' her body but a person who 'is' her body. Marcel (1940) comments that there is no 'intelligible retreat in which I could establish myself outside of or apart from my body' (p.31). For Sartre (1943), I am my body and my body

can never become an object for me. These views show that there is an interrelationship of all dimensions, physical, cognitive, affective, social, spatial, temporal, relational, moral and spiritual. Any experience is more than just physical, yet does not deny the centrality of the body to existence (see Chapter Two - The Body-Mind Debate). However, Whitehead's thesis concentrates on the uniqueness of the PE experience in that it focusses on the physical. It is here where Whitehead's arguments differ from those of historical and contemporary justifications for PE. Her focus on the physical is not the usual focus of an object to be exercised but of the centrality of the body to existence.

However, much depends on what the teacher's goals are for PE or even for a particular session. Kleinman (1964/1979) points out that teachers are adopting inappropriate attitudes to their pupil's embodiment which, in turn, leads to a failure to promote children who are motivated to engage in physical activity. He states 'it appears that in our pursuit of and subservience to games and sport, the body almost acts as an obstacle which must be overcome in order that the ends of sports and games be achieved. We have come to regard the body as a thing to be dealt with rather than as an existent presence or mode of being' (p. 177). Whitehead (1987) takes up this point and describes perspectives that can be taken up on the body. Using the work of Merleau-Ponty and Sartre, she outlines these perspectives and considers the relevance of them for the teacher's approach to teaching PE.

There are two issues here, firstly, the perspectives from which I can view my own body and secondly, the perspectives from which an Other can view my body. Whitehead (1992) identifies that there are at least four perspectives from which I can view my body:

My Own Views of My Body

1. My body can be considered purely as an **object**, when testing and measuring, for example, during a course of slimming. This perspective can be both negative and

positive. If I decided to diet because I can no longer get into my size 10 jeans, it may be positive. I have intentionally considered my body as an object and then taken a course of action to slightly alter my body shape. However, when I consider my body as an object because of a critical look from another person, this may cause me to have a negative response towards my body and view it as an object to be ignored as much as possible. I may stop attending to my body by eating food which I know to have negative effects on my health, I may stop exercising and I may wear clothes which cover my body so onlookers can no longer stare.

2. My body can be viewed as an **instrument** when I am attempting to accomplish some new gymnastic move. I think about where I need to place my hands as I enter a forward roll and I think about pointing my feet as I invert my body in the space.
3. My body can be viewed as part of my **whole being** when engaging in a particular environment. Whitehead uses the example of running to the station to catch a train and says, 'I am incorporating my bodily capacities in my thoughts - among other features relevant to the situation' (Whitehead 1992 p.379). In this instance I need to think about whether I am able to run fast enough in the time remaining for me to actually catch the train.
4. I can take my body for granted and live it 'unreflectively, it is simply incorporated into my perception of myself' (Whitehead 1992 p.379). This aspect is acknowledged by Sartre as the **body-for-itself**, and Merleau Ponty as the **lived body**. However, there are discrepancies in their views of this perspective. Sartre suggests that the body-for-itself cannot be known, whereas the lived body, according to Merleau-Ponty, can be known by living it; the person learns to know the lived body at a pre-conceptual level by performing it. The latter point seems to create some agreement between the two philosophers as the body for itself or lived body is 'passed by in

silence' (Sartre 1943 p.330) and is therefore pre-conceptual.

In any situation which is social, there will be actions taken by others which show perspectives that can be taken towards my body by an Other. Whitehead (1987 Section 5) examines these two perspectives by using the work of Sartre and Merleau Ponty. She then considers the relevance of these perspectives for the teaching of PE.

Other's Views of My Body

1. Body for others - this perspective has three configurations:
 - i) One party always dominates the other. The person who is being dominated can succumb unwillingly and will therefore feel degraded; the person can succumb willingly to being dominated whereupon she will live in bad faith¹ or she will adopt a different view of herself imposed by the Other. For instance, the teacher wants the netball team to win, not for the children's own glory but her own, as this will raise her status within the school. She is therefore wishing to dominate the children in order to reach her own goal. In this instance, the child may succumb willingly to the teacher's goals and feel degraded that she has not made her own choices or, if she succumbs unwillingly, she will live in bad faith with herself or adopt a view of herself which fits in with the teacher's perspectives.
 - ii) The Other observes me actively involved in a project. Through this observation the Other can gain access to my character. The teacher can watch the child as she continually strives to do a forward roll and, although not successful, this does not deter her from her pursuit of the task. The teacher, in this instance, may be willing the child to do the forward roll but it is the strength of character of the child which shines forward as she refuses to fail in her endeavour.

¹ Bad faith is the terminology which Sartre connected to the notion of freedom and has two aspects. If an individual gives up her responsibility she can let others make decisions for her or she can allow herself to live out her life in the image that other people have assigned to her.

- iii) The Other can observe me as a pure object - a detached view. The teacher may see the child as an uncoordinated system of levers incapable of doing a forward roll. This aspect is referred to by Kleinman (1972):

It appears that in our pursuit of and subservience to games and sport, the body almost acts as an obstacle which must be overcome in order that the ends of sports and games be achieved. We have come to regard the body as a thing to be dealt with rather than as an existent presence or mode of being (p.177).

2. Body-for-itself as known by the Other. This is developmental and is acquired through language. It has four stages:

- i) An awareness of the Other as an object.
- ii) An appreciation of my own object dimension - a quasi object, as it is not identical with pure objects in the world. The teacher's look can highlight the child's body as a quasi object for herself.
- iii) The two quasi objects are analogous. Once this has taken place I can enter the fourth stage.
- iv) In the fourth stage language enables me to build up a picture and understanding of my own quasi object. The teacher uses language to focus on the child's body as she moves in space. Sartre (1943) suggests that an alienation of the person's own body is more likely if others are present.

Whitehead argues that 'physical educationists often claim to encourage pupils to experience their wholeness' and that 'such experiences would seem to be impossible on Sartre's terms' (p.117) as there is no communication between points one and two, and with the lived body. The teacher demands the child contemplates her body as an

instrument. Therefore she experiences the body as divorced from the self. Whitehead uses the example of a shy child who is conscious of her body as it is for the Other. This awareness of the Other gives her a feeling that the Other dominates her. She has three options open to her:

- a) She can attend to her psychic body which leads to an alienation of her body and she feels ill at ease.
- b) She can take some form of action but is unable to see her own behaviour through the eyes of the Other. She is not able to judge how acceptable her behaviour is, as she finds it difficult to pick up cues from others to give her some indication of how they have viewed her behaviour. She is never confident that her actions are correct and remains uneasy.
- c) She can shift position to be acceptable to present company. However, this leads to her manipulating her body as instrument and her world collapses. She copes with this situation by absenting herself from the PE lesson.

These perspectives have relevance for the teaching of PE where the child is scantily clad and the focus is on the body as an object or instrument. The social setting and the focus on others observing the body in action, force the child to acknowledge her body as a quasi object. If the child finds the task difficult she can view her embodiment as 'inferior, weak or cumbersome and is very sensitive to the critical looks not only from the teacher, but also from her peers' (Whitehead 1987 p.124). Confronted with this situation the child disassociates herself from her embodiment and can fear engaging in a similar experience.

These perspectives may highlight why one of the goals for PE's inclusion in the curriculum has been enjoyment. Rarely do other subjects have their inclusion in the

curriculum justified on such grounds. But the perspectives on our embodiment which Sartre, Merleau-Ponty and Whitehead highlight, give grounds to 'enjoyment' being a goal for PE teachers. Yet such a goal does little to raise the status of the subject. Whitehead (1987) argues that PE should be included in the curriculum for its own intrinsic value. However, she warns that there will be 'two forces at work' (p.125) which may affect the outcome of such an approach; the attitude of the teacher teaching PE and the attitudes of the pupil receiving the PE lessons.

Should the teacher identify many goals for PE then the effect may become 'watered down'. If she wants to promote social development, through movement, this is achievable in a gymnastic lesson which incorporates group work and the skills required to develop social interaction as the intended learning outcome. Dibbo (1995) describes these as 'enabling skills' where the child is taught in a social constructivist framework. Social constructivism assumes that the child has an active role in her learning, she is required to be a problem solver and language and communication have a fundamental role in the process of learning, together with the ability to share her ideas and collaborate with adults and peers. Initially, and most importantly, the child needs to know how to move, how to share and communicate her experiences, have confidence in herself, be able to order and manage her own actions, her peer's actions and give appropriate feedback.

Whitehead (1987) describes a similar view of PE where a person's 'progress and success must always be judged in relation to each individual's current ability' (p.186). The person's habitual use of her embodied faculties is then refined in more demanding and complex situations. For instance, a child can run, walk and jump and these habitual uses of the embodied person can become more refined through physical experiences so that she can climb, swing and tumble. In this way PE is parallel to the more traditional activities of education which are seen to be more worthwhile. The climb, swing and tumble can be refined even further to enable the person to climb mountains, parachute or high dive. In

the same way, a child's imagination helps her to make simple sentences, she can refine that into higher feats of imagination where she develops complex computer programmes or evolves a distinctive style within her writing.

Yet it would be difficult to argue that PE should not focus upon the body in action or the embodied faculties of the child. In fact, it could be argued, PE would cease to exist if such a goal were not inherent within PE. Whitehead (1987) asserts that it would be impossible for the teacher to avoid an 'object perspective altogether' (p.150), but cautions teachers to avoid an overemphasis on this perspective. Nevertheless, it seems difficult to comply with this caution. Children are required to change for PE into clothes which do not mask their embodiment and the teacher is required to look at the children by focussing on their embodiment. She offers suggestions to overcome the negative aspects of focussing upon the body as object. I have summarised these in ten points:

Whitehead's Suggestions to Approach the Teaching of PE

1. The teacher should show sensitivity to the children's experience and capabilities, being 'sympathetic and encouraging' (p.151). She should be accepting of what she is observing. The teacher should also encourage the children's peers to be equally accepting.
2. The teacher should only use children to demonstrate tasks if there is no possibility of humiliating them.
3. Tasks should be within the reach of the children so that they are able to succeed. Whitehead suggests that this is particularly important in the early stages of learning where 'movement can be awkward and offer little possibility of the satisfaction inherent in effective liaison' (p.151). If the task is out of reach of the children they may well opt out of the process. She states that 'once the project is 'owned' by

both parties, the pupil must trust the teacher's freedom to devise learning stages that are likely to be effective. The teacher ... must allow the pupils to make the tasks their own, accepting as far as is feasible any modifications that this may bring about' (p.166/7). The pupil must be free to 'make the project her own' (p.167).

4. Tasks should be clearly set up so that the children can understand what is expected from them. The tasks should not be too open ended so that the children do not know what to do. The tasks should be set within a clear framework so that they can feel secure yet still able to contribute their own individuality to the task. Setting up a task where the result is so open ended may be acceptable to confident imaginative children, but for the shy, unconfident child, this situation is threatening.

5. The use of language is usually directed towards the body as object in PE, whereas Merleau-Ponty's interpretation of embodiment has shown that the acquisition of movement is usually pre-reflective. Movements are learnt through observation in an apprenticeship style. Although, as Whitehead (1987) highlights, such an approach is far more time consuming and 'to suggest that the use of this terminology (language focussing on the body as object) might be misguided would be to go contrary to widespread authoritative recommendations' (p.153). She highlights two approaches which might be employed to move the focus from the body as object. One is for the teacher to concentrate on the apparatus the child is using. The second is to focus on the whole situation in which the child is active. Gallwey (1975) believes that lessons should be set up where the method of teaching is as close to that in which we learnt to walk. 'The process does not have to be learned, we already know it. All that is needed is to unlearn those habits which interfere with it and then just let it happen' (p.13). Whitehead suggests that this is Merleau-Ponty's view of the 'knowing body'. The learning of movement is carried out pre-reflectively. This would require the teacher to use visual demonstration, less verbal input and a

'generally relaxed and encouraging atmosphere' (Whitehead 1987 p.156).

She also considers the work of Bunker and Thorpe (1982) who advocate the 'Understanding Approach to the Teaching of Games'. Here the focus is directed towards helping the children to understand the need for, the role of, and the techniques required for specific games. The skills needed are practised only when they have been identified through questions and answers between the teacher and the children. For example, in netball, the players are not finding spaces so that their team mates can pass the ball effectively. A skill practice is then set up where the players can investigate a number of ways to pass the ball into the available space. This method could move the focus away from the body object as the children may appreciate that the skills they are practising fit into a broader pattern of the whole game situation.

6. Using named actions to describe a whole action. For example 'forward roll' in gymnastics and 'backhanded volley' in tennis. Pictures, diagrams and videos could also enhance learning by showing the children the ideal pattern of movement in different situations. These approaches lessen the need to use language which focuses on the children's embodiment. However, a point which Whitehead does not discuss in this situation is the need to teach the children observational skills to enable them to interpret the gymnastic move which they see on the TV, the diagram they see on the poster and the still photograph of the gymnast as she stands on her hands. The language required to teach these observational skills will be focused on the embodiment as object, but the language of body object is directed towards an Other's embodiment, presumably an unknown Other.
7. The teacher's look needs to display empathy. Sartre (in Burstow 1983) considers that the person should be observed in her wholeness and regarded as a subject, not

an object.

8. The moral perspective to be adopted should not be one of authoritarian and domineering relationships. This is closely aligned with a liberal view of education. Although this perspective does not seem to be a problem with early years children, as they are not, as yet, prospective elite athletes, such a perspective may be dominant when the teacher wants the school team to win the netball tournament, run the fastest 100 metres and come first in the county athletics.
9. The teacher should avoid an emphasis on comparison with others or reaching prescribed goals. Success and progress should be assigned on an individual's current ability.
10. If the teacher enables the children to achieve a successful liaison with the world via their embodiment, then Whitehead (1987) claims, an experience of dual harmony can be derived - 'of the embodiment as an integrated whole and of the embodiment and the world eminently in tune with each other' (p.184). (This notion of harmony, or as I prefer, well-being, will be discussed in Chapter Eight).

Conclusion

So far I have considered how PE has been and is justified within the curriculum. These justifications are very wide ranging and I have taken the key threads which run through these justifications:

- i) The justification of PE on the grounds of propositional knowledge - a dualist perspective.
- ii) The promotion of body management focussing on the body as an instrument.

- iii) The promotion of fitness which focusses on the body as object.
- iv) The promotion of the development of the wholeness of the child where the embodiment is an integral dimension of the person's existence.

I have examined Whitehead's views on the justification for PE's inclusion in the curriculum which is based on the role of our embodiment. The perspectives which the teacher adopts to the child's embodiment may greatly influence how the child receives the PE experience. Not only is it the perspective which the teacher adopts but the child's own perception of her embodiment which affects how she relates to her own embodiment.

The four threads can only be resolved by looking at the body-mind debate - a classical philosophical argument which has been ongoing through the centuries. Implicit within each thread is a conceptual link with how PE is justified within the curriculum and how the person is viewed ie; as a person with a mind which controls the body, giving greater credence to cognitive forms of knowledge (thread i); as a person whose body is an instrument (thread ii); as a person whose body is an object (thread iii); or, as a person whose embodiment is central to existence (thread iv).

The next two chapters act as a philosophical overview on the body-mind debate and the notion of the person; where such views come from and what influence the dominant dualist perspective has on the teaching of PE. The chapters act as a way of situating Whitehead's debate within a wider philosophical perspective and positioning the role of PE within these debates. I further argue, in Chapter Three, that underlying any goals a teacher has for PE must be the concept of a person. Simplistically, the various ideologies for approaching PE implicitly dictate a particular concept of the person in that they see the person as a whole interactive embodied being, or as essentially a mind which has a body.

Historically in Western society the mind has been given greater credence than the body. This continues to be reflected in current trends in education where Literacy and Numeracy have a lion's share of the curriculum. This suggests that intellectual capacities are seen as more worthwhile than those involving our physical capacities. I argue this perpetuates the dualist ideology which has been dominant in the West since Descartes.

Chapter Two

The Body-Mind Debate

Introduction

Central to any discussion on the notion of PE is the word 'physical'. 'Physical Education' implies an education of the physical. Western philosophy, particularly reliant on Descartes' presentation of dualism in the seventeenth century, argues that a person's whole essence is the mind and that although our minds and bodies are intimately united, our mind makes us what we really are. Such a view, which is dominant in western liberal education, gives greater importance to the development of our mind and leaves our body with a subordinate role in our existence. Reid (1996a) states that PE 'rests seemingly, upon a paradox' (p.8), for to educate the physical would mean that we develop the mind through intellectualising about the human body. Central to my thesis is how the body is to be conceptualised within PE. Some may say that I only wish to raise the status of the subject through philosophical theorisation and forefronting the body as a main player in our existence, and to a degree, this is true. Yet along with Kretchmar (1994), I cannot think of a more important issue to be debated within the field of PE. Kretchmar continues:

Attitudes or understandings that separate bodies from personhood, or drive a wedge between minds and bodies, or devalue the significance of embodied activity are direct threats to the welfare of the movement-orientated professions. If personhood is only distantly related to embodiment, then the body can be treated as one object among others, as a thing that has no privileged position or priority. If bodies are separate from minds, if physical doing is separate from thinking, then education can be organised accordingly, and the majority of the educational effort can be devoted to the intellectual half of human development. And, if the body is a separate entity that is less important than the mind, then body-related professions will forever receive, and perhaps deserve, a second-class status (p.34).

Kretchmar raises many issues within this short extract: the notion of personhood and its connection to the body; the body as an object; the separation of body and mind; the focus on the intellect in education; and the subsequent inferior status of the body. The inferior status of the body is reflected in the marginal status which PE has in the curriculum. This marginal status is also shown by the few philosophers of PE, particularly in this country. Primary PE has even more of a marginal status and rarely, if ever, are young children's experiences considered within a philosophical framework in the early years of their schooling.

The inferior status of the body has been propagated by the influential seventeenth century philosopher, Descartes. Many writers of the philosophy of mind consider that Descartes' ideas, which altered the course of philosophy for centuries, were based upon false doctrines. These doctrines, however, as Kenny (1989) maintains, are 'still the most widespread view of mind. Most contemporary philosophers would disown Cartesian dualism but even those who explicitly renounce it are often profoundly influenced by it' (p.2). I believe that this influence dominates still, not only in the wider educational world where at the heart of the core curriculum is Literacy, Numeracy and Science but also within the PE world, where PE is rationalised through the claim that propositional knowledge is possible through PE (Reid 1996b). Rarely is PE justified on the grounds of its intrinsic value, where the body is central to existence.

Whitehead's arguments, which I outlined in the previous chapter, also have a particular philosophical basis for understanding the person - that of monism with a dash of phenomenology, where the body and mind are interrelated, but of equal importance. The other debates which I highlighted in Chapter One, the justification of PE on the grounds of propositional knowledge, the promotion of body management and the promotion of fitness again have a philosophical basis for understanding the person - that I contend, of dualism.

Kretchmar (1994) asserts that to make a decision about how PE can 'best help people you must first know what a person is' (p.33). However, I argue, that you cannot know what a person is until you have first examined the various philosophies which define how the body and mind are to be conceptualised. It is within the debates around dualism, monism and phenomenology that the theory of the person is defined. Whichever exemplar you consider presents the best argument for you, will then help to define the person.

This chapter looks at the opposing body-mind debates of dualism and monism and then highlights phenomenology which, I claim, gives a less dogmatic picture to this classical philosophical problem. Phenomenology proposes that the difficulty to unravelling the body-mind debate lies not in trying to discover the nature of mind but in understanding the person as embodied, with thought and perception only being possible because we are embodied. Where relevant, I discuss the notion of PE and how these philosophical stances affect the subject. However, the bulk of the chapter forefronts those I consider to be the main advocates in each field and makes a comparison between consciousness and perception within each paradigm. These discussions help with my conclusions later in the thesis when presenting the findings from the empirical data; the children's perception of their PE experiences. Consciousness, phenomenologically speaking, is reliant upon what is perceived or remembered (the noema) and the actual act of perceiving (the noesis).

Body and Mind

The body-mind question has been debated through the centuries by such great thinkers as Hobbes, Hegel, Spinoza, Sartre, Merleau-Ponty, Berkeley, Wittgenstein and Russell. They have discussed what is the body, what is the mind and what is the relationship between the two (if any)? I will extend the questioning to suggest that the answers to these problems lie in several logical challenges to the theories; what are physical and mental states, consciousness and perception? These issues lead me on to discuss the

notion of the person in Chapter Three.

Dualism

In the first three threads I identified at the end of Chapter One which run through the justifications for PE's inclusion in the curriculum there is, I argue, a dominant ideology of dualism. I think this will be evident from the following argument. Throughout Western philosophy dualist thought and discussion has been a dominant force. It has foundations in our language where cognitive development has historically been accorded greater value than the physical or affective areas of development of the person. This can be seen by the attempt to justify PE's place in the curriculum through propositional knowledge. A dualist theory suggests that there are two discrete substances in existence. Kenny (1989) describes these substances as two worlds, that of the physical where there is matter and energy and all the tangible contents of the universe including human beings. Then there is an alternative world which consists of psychical events, that of the mind which is private and removed from public gaze¹. Descartes, a seventeenth-century French philosopher, has been the main exponent of this dualist perception of us as human beings and his reflections are linked closely with the more scientific way of thinking in modern Europe. The justification for PE's inclusion in the curriculum relies heavily on the promotion of body management in line with scientific principles together with the promotion of fitness debate which treats the body as predominantly an object.

Descartes' model extended from Plato in that the person is described in terms of a 'res extensa' (body) and a 'res cogitan' (soul). There are several conceptions of the dualist philosophy and it may be useful to examine these more closely, beginning with a crude explanation of dualism. These philosophies claim that the person is a mind and that she is only contingently a body. If the mind ceased to exist, that person would no longer exist. If, however, the body ceased to exist the mind would still exist. To me, this implies the

¹ Popper (1977) describes three worlds to illustrate the body-mind argument, a point which is discussed later.

mind is something other worldly, perhaps it is a soul. This is so for Plato, Descartes and Swinburne as the mind is consistent with the immortal soul, yet this is not the position of other dualists. Aristotle in the fourth-century stated that the soul is the 'form' of the body and does not survive death (Priest, 1991), and more contemporary philosophers such as Popper and Eccles (1977) argue that there is a 'self conscious mind' which is not contingent upon any other brain or mental states. Again, this sounds as if they are describing something 'other worldly', but in fact they assume that the 'self-conscious mind' is simply who or what you are in your waking state. The realm of consciousness is something to which we have direct access and is our awareness of our own thoughts and the objects of those thoughts².

Although Descartes' two main philosophies have been rejected, his view of the nature of the mind has permeated much of the thoughts of educated people in the West (Kenny 1989). Its influence infiltrates our language and many people continue to identify the mental aspect as that of an introspective consciousness. Kenny states that this is sheer philosophical nonsense and makes us question the notion of dualism as it 'calls in doubt things which we know very well about other people's minds' (p.3).

There are key issues which need to be addressed in order to examine this theory so that I can attempt to trace the links behind the way in which PE's place in the curriculum has been justified [threads i), ii) and iii)]. If, as dualism suggests, the body is separate from the mind, in that the physical and mental substances are not the same, I reiterate my questions what is the body, what is the mind and what is the relationship between the two? Modern exponents of the split between the body and mind are Popper, a philosopher of science and Eccles, the Nobel-Prize winning neurobiologist. These contemporary exponents of dualism will be explored to assess the implications of dualism for PE.

²This, I feel, links closely with the idea of intentionality, a point which I will discuss later in the section on phenomenology and the body-mind debate.

Consciousness and Dualism

According to Descartes, human beings are the only conscious inhabitants of the world and all other animals are complicated machines (Kenny 1989). Kretchmar (1994) considers that there is no question that human bodies are like machines in that the body performs a variety of functions. Like Popper (1977), Kretchmar does not hold with a machine theory because, as Popper argues, we value human lives, 'men (sic) are ends in themselves and not "just" machines' (p.4). He suggests that a materialist philosophy, to which he objects, equates with the 'Man a Machine' formula (La Mettrie 1747/1960). However, materialism is the theory that if something exists then it is physical and not that if something exists it is a machine! Kretchmar (1994) points out that a body and machine comparison is unfortunate and insufficient. Such a theory is apparent when athletes are required to take their bodies to the extreme limits of endurance whilst scientist test and measure for physical responses.

Popper's dualist argument becomes more complex when he attributes some animals with sentience. This means that the animal is capable of feeling and perception through the senses. Descartes' doctrine that animals are machines does not hold if animals possess sentience. Sentience may lead, through evolution, to the development of consciousness of self as has happened with the evolution of human beings (Popper 1977). Sentience is not concomitant with the consciousness attributed to human beings or a philosopher's *Undig*. Ours is a creative consciousness from which comes the world of 'myths, of fairy tales and scientific theories, of poetry, art and music' (Popper 1977 p.15). Popper's consciousness is a biological approach in that consciousness enables people to be familiar with physical objects so that when they encounter them again they can recognise them.

It would seem from this that Popper agrees with Locke (1690/1970), a 17th Century philosopher, who regarded consciousness as the perception of what passes in a person's own mind and is derived from the experiences through the five senses. Locke and Popper,

both dualists, have an empirical nature to their philosophies and neither would agree with Descartes' theory that consciousness is something private and hidden to which we have no access in other's minds. To them, although they have some conceptual differences, consciousness is something which is derived from experience and goes up to make us who we are. Popper's and Locke's dualism presents some problems if they suggest that consciousness is biological or empirical as in Locke's theories.

However, Popper (1977) makes a distinction between perception and our consciousness of perception as there is no 'mental organ of perception' (p.44). To clarify his argument he uses the idea of looking at the same object twice. The first identification was that of an object through our senses, we either saw, touched, smelt, tasted or heard the object. Our second look was a subjective experience as a repetition was involved and there is the knowledge that we have seen the object before. The child in a hurdle race has jumped over the hurdles many times, both in practice sessions and during sports day. She is able to judge how high they are and the distance between them as she flies down the track towards them. But this begs the question of whether this is a purely biological response to the hurdles as they loom in front of her or a relationship between the embodied person and her mind. Does this mean that the child unconsciously responds to the hurdles through her body? Does she only engage her mind when she comes across a curve in the track or an unexpectedly high hurdle? Popper argues that consciousness of perception is initially embodied or has physical propensities, then there is the unembodied perception of abstract objects which are real but not physical. For this last point, he uses the example of the quest for and subsequent discovery of a new mathematical theorem which before discovery is unembodied and through the process of discovery becomes embodied.

I find some anomalies in his writings when he states that a biological approach to consciousness is the best track but has previously presented the argument that there is 'no mental organ of perception', lessening the value of his distinction between perception

and consciousness. If perception is biological then there is a continuum of perception which is initially biological and leads on to something which is non-physical. This I feel, is getting close to what both he and Eccles describe as a self-conscious mind. They argue that there is a self-conscious mind which is not identical with any brain states or mental states and in fact, they argue that the self-conscious mind makes you who you are.

Popper describes three different worlds to present his ideas on the body-mind problem. World One contains living organisms, heavy elements such as liquids, crystals and hydrogen. This he describes as the world of physical objects. The world of subjective experiences is World Two which includes consciousness of self, of death and sentience (animal consciousness). His final world is the product of the human mind where he lists works of art and of science (including technology), human language and theories of self and of death. These worlds represent cosmic evolutionary stages with World Three being the stage of development which we have now reached. I agree with Popper that intuitively there are problems with this reductionist view of the cosmos as all things would be explicable in terms of looking at the lower levels. This represents a hierarchical view of the cosmos and therefore I suggest of human beings as we exist within the cosmos. I do not wish to go into this debate in great depth, but I think it illustrates the commonly held view of structures which are hierarchical in nature. I suggest that such views plainly express the notion of the mind being dominant over the body in that within all the systems of the world there is one dimension further up the evolutionary scale than another. However, Popper argues that phenomena or things are dynamic processes and uses stars to illustrate his position. Stars cannot be reduced to constituent atoms and are 'more than a sum of their parts' (p.20). If we consider the human being then the same holds true for us, we are not just a body which has a mind but we are a dynamic process which is ongoing and creative. As levels interact with each other both higher and lower levels are open to each other's influence. A similar argument to this is put forward by

Davidson (1980) on Causal Interaction³ in that some mental events act causally between physical events.

Popper tries to avoid 'what is' questions as they create new problems. It would be useful here to examine exactly what Popper means by physical states and mental states. Living things are, as Popper describes them, processes or material bodies with open systems of molecules which exchange some of their constituent parts with their environment. He shares with the materialists the notion of material objects being 'the paradigms of reality' (p.11), but does not continue to agree with their hypothesis that if something exists then it is physical nor with every physical state being identical with some mental state. For Popper, the mind is transcended from physical events, language being the first product of this evolution followed by stories, myths, tools, works of art and science. It is the product of these abstract objects which make up Popper's World Three and for him, it is consideration of this world which may answer the body-mind problem.

Popper's mental states exist in World Two. Mental and mind states are two different entities. Most arguments within the body-mind debate focus on mental states as a way of describing the mind. The distinction is usually made between the conceptual problems of what is the relationship between physical and mental or between body and mind. Priest (1991) however, describes Popper and Eccles' dualist theories in terms of 'mental causes with physical effects and physical causes with mental effects' (p.3). However, this is not what I assume from their arguments.

Consciousness of self exists in World Two, with subjective experiences, the products of the mind exist in World Three with the work of art or the mathematical theorem. But, it is in the content of the human mind that the distinction arrives. Products of the human

³ See section on monism.

mind are evident within the physical entities of World One, but the content of the human mind is, for Popper, 'unembodied' (p.41) and exists as partially autonomous from the embodied World Two. So, consciousness of self and self consciousness would seem to be two different concepts, the former existing in World Three and the latter in World Two. It could be said that self-consciousness is a psychological (biological) occurrence which relates the contents of World Three to World One. So, World One is the physical aspect, World Two is psychological but has physical propensities, and World Three consists of something which is neither physical nor psychological. In line with Popper's argument, when the child is performing a forward role she exists within World One and only when she thinks about the action does she exist in World Two. I am unsure whether the experience of PE exists at all in Popper's World Three. To clarify this argument it would be useful to examine the notion of perception.

Perception and Dualism

A piece of art work falls within the creative World Three and Popper suggests that art is an abstract tool for changing the contents of World One (the world of physical objects). I am not sure how this is achieved nor what he means by 'change'. Perhaps it is that as a person creates a work of art so she changes her perception of the object or understanding of the environment she is painting. Or it may be that the other's perception of the object or understanding of the environment is changed as she looks at the artist's painting. If we assume that both of these assumptions are true the work of art does not stay within World Three and can be viewed as an object which exists in World One. It has involved a person in a conscious act or mental processes in World Two to transform the objects of World One into the picture. The actual act of creating the picture lies within World Three. Perhaps Popper is not a dualist at all but the person is made up from three aspects; she has physical events, brain events and finally, mind events which transcend the more physical properties of World One and Two.

Popper's model is hierarchical in that World Three is attained through creative acts in science and the arts. But this would be a crude interpretation of his theory and he states that a child is 'to some extent' a product of World Three as she becomes aware of her material environment, learns to speak and gradually begins to use personal pronouns. Obviously, the body plays no part in Popper's World Three.

I still find confusion over what theories can be applied to understand the concept of a person within Popper's theories. It is obvious that his person is of a dualist nature. And, this dualism is evident within the objective scientific paradigms which have historically led research, teaching and assessment in PE (Armstrong and Sparkes, 1991). Pring (1984), a supporter of Popper's views, does clarify the argument by outlining a person from a dualist perspective. I will return to this in Chapter Three where I critique Pring's work in light of current debates within the academic writing in the field of PE.

Summary of Dualism

Kretchmar's (1994) four dualisms seem to fit in with Popper's work. Kretchmar however, places these dualisms within the context of PE teaching and they would therefore be useful to examine:

1. **Object dualism.** A human being is composed of two things - mind and body. The body therefore exists in Popper's World One. For the teacher there is the tendency to educate the mind and not the whole person. Consequently, the mind is seen as the most important dimension of the person. In PE, the body therefore plays a subordinate role - it is something to be exercised so that the person is fit.
2. **Value dualism.** Mind, thinking and mental activities are superior to moving and physical activities. This is shown through Popper's World Two and Three (although it could be debated that even the intellectualising of PE will never reach the

dizzy heights of World Three except at the forefront of Sports Science where theories of how the body moves under certain stresses and in particular environments are developed). Any subject included in the curriculum needs then to be intellectualised to give it any value. Reid's (1996) argument where propositional knowledge has been forefronted as a way to justify PE's place in the curriculum supports this premise. This can be clearly seen for instance, in the Associated Examining Board's A Level PE exam (1997), where sixty percent of the marks are given to the intellectual dimension of the examination, whilst forty percent of the marks are given to the practical dimension. This appears to support dualism because, if equal importance were given to the education of the physical as that of the intellect, then one hundred percent of the marks would be given to the person as she expresses herself through movement.

3. **Behaviour dualism.** All physical doing must be preceded by some thinking. As such, thinking is distinct and thinking takes place apart from the action. Nevertheless, the result within behavioural dualism is that thinking is more worthwhile than doing. However, in the NC PE document, the Programmes of Study require that performing should be given greater emphasis than planning and evaluating. This could be suggesting that the NC PE document has a more holistic view of the person, or rather, as I suspect, further marginalises the subject and perpetuates the object dualism. The performance aspect of the experience is recommended on grounds of contributing towards the development of a number of extrinsic aims, rather than contributing towards the development of the embodied person.
4. **Language dualism.** Verbal symbols are radically different from, and superior to, other kinds of symbols. PE can then be overlooked as an activity which has meaningful expression and communication. On an initial glance, social

constructivism purports to support such a view, in that language and communication have a fundamental role in the process of learning. However, at the heart of social constructivism is the requirement to 'do'. In social constructivism, doing has a fundamental role alongside that of language and communication. The result of language dualism is to view words and verbal language as more important than action.

(Adapted from Kretchmar 1994 p.37)

In schools there is still an emphasis on the physical side which is often tested and measured to fit in with bands of normality (NCC, 1990) or excellence (**object dualism**). For example, on the athletics field through the three A's Five Star Award Scheme and in gymnastics with the BAGA (British Association of Gymnastics Awards) scheme the emphasis is upon standardised assessment tasks. Research on skills teaching has been based on the work of Sugden and Keogh (1990) for example, who carry out research on children with special educational needs in PE analysing movement potential (**value dualism**). This emphasis on testing and measuring is also evident within the National Curriculum for PE and within the dominant research methodologies and practice in health education (for instance the work at Loughborough University and at Exeter University relies on models of fitness and testing within health and PE). These methodologies act as foundations on which we can examine human movement potential. However, they do little to present the opinions, beliefs and desires of teachers and children working within PE. Schragg (1972) reproaches dualism impugning that abstracting the body and mind does not demonstrate the whole, thinking-embodied person. Kretchmar (1994) further criticises the various dualisms:

1. **Object dualism** means that there are two distinct entities which, it is argued, cannot affect each other (Kenny 1989 and Priest 1991 have similar objections).

2. **Value dualism** would require there to be, what Plato termed, 'Ideal Forms' of action which can only be meaningfully experienced through reflection and imagination - the contemplative life is valued more than the physical life. 'It is not accurate to say that bodily sensations or sense perceptions are, by nature, highly vulnerable to errors and that reflection and contemplation are, by nature, largely immune to mistakes' (p.45). It will be seen later, that Merleau-Ponty (1962) would refute such a suggestion. He argued that only through the embodied nature of our being can we perceive the world around us.

3. **Behaviour dualism** would require the thinking to be accomplished before the action. So, as the child rolls forwards over the mat she would have to think about where she is going to place her hands, how her head needs to be well tucked under and how she is going to achieve enough momentum to invert her body in the space. Ryle (1949) considers that thinking and action are both forms of doing and it is therefore a false dichotomy. Thinking is not in control of the action; the thinking is not the computer which controls the machine. Sartre (1943) holds that once the mountaineer starts to think about where she will next place her hand, or is aware of an onlooker, and thinks about what that onlooker will be considering, then her moves become more laboured and less fluid. Intelligence is not only evident through thinking. Kretchmar (1994) claims 'that athletes and dancers are directed more by feeling and intuition than facts or propositions. And it could be that these feelings and intuitions are, in their own way, just as shrewd, insightful, and true as propositions or facts are in their realm' (p.51). It seems to me that a major restructuring of our Western values would be necessary to believe this and I do not believe that such a shift is recognised in any of the more recent government publications on the curriculum. Griffith (1970) hoped that a more holistic view of the person would reverberate through the world, but unfortunately very little attention has been paid to its worthwhileness.

4. **Language dualism** is criticised by Kretchmar. He states that the popularity of verbal language has 'been taken to signify superiority' (p.61). He further suggests, that if the creation of a piece of art (in Popper's World Three) is one of the greatest achievements (Polanyi and Prosch 1975), it is curious that non verbal expression through symbolic movement does not achieve the same status.

Therefore, I wish to resist this dualist philosophy of Descartes and Popper and turn towards an examination of the notion of monism as this philosophy does not have an over emphasis on the human mind, nor does it undervalue the significance of the human body. In fact, one version of monism denies the existence of anything except the physical.

Monism

This view of the body-mind debate argues there is only one substance which exists. However, there are two distinct types of monism; idealism and materialism. Broadly, idealism, of which Hegel (1931) is a proponent, states that the mental substance or mind is the only one substance in existence. The theory of materialism on the other end of the arguments states that if something exists then it is physical and that every mental state is identical with some physical state.

Hegel (1931) suggests that children are not body-mind dualists as they exist at one with nature and do not rationally represent these thoughts to themselves in language (Priest 1991). Through the process of reflection a division between the person and the rest of the world is made. Linguistic philosophers argue that language has been misused to create further problems in our process of reflection. This process seems to split the observer from the observed or the subject from the object. For Hegel (1931), there is no need to ask what is the relationship between mental and physical states because the Cartesian idea of these states being separate means that the question is unanswerable. The philosophical mistake of Cartesianism is to consider that the mind is some non-physical

thing carrying out the process of reflection which belongs to a kind of thinking. The body is some physical substance which is separate from the mind. Hegel calls this reflection 'Verstand' or 'understanding', in the sense of reasoning and not sympathy or compassion. The constant problem with this dualist philosophy is that the process of interaction between the body and the mind is not adequately explained. Hegel creates a philosophy that considers there is only one substance which is mental, the physical substance is the rest of the world and not the person. Of course, if Hegel considers that there is only one substance, then the logical conclusion would be that the world is mental, a creation of our own minds and not in existence unless we perceive its existence. Again, this philosophy, by its nature of the mental being the only substance, denies the importance of the body to existence.

Materialism holds that all events are physical. It is supported by Kant and the more contemporary philosophies of Smart (1970), Armstrong (1968), Davidson (1980) and Honderich (1988). Ryle (1949), the influential Oxford philosopher, systematically repudiated body-mind dualism and considered that dualism:

... is entirely false, and false not in detail but in principle. It is not merely an assemblage of particular mistakes. It is one big mistake and a mistake of a special kind. It is namely a category mistake. It represents the facts of mental life as if they belonged to one logical type or category (or range of types or categories), when they actually belong to another (p.16).

Ryle was not a materialist but a linguistic logical behaviourist who thought that the body-mind problem lies within our misunderstanding of how our language functions in everyday situations. The Cartesian myth of dualism relies on 'a batch of category-mistakes which is revealed by showing that logically absurd corollaries follow from it' (Ryle 1949 p.24). There are different meanings behind the same word, so that to say the leaves are falling, the level of water in the reservoirs is falling and the numbers of deaths on the road are falling would not then be collected together by a person to say that three

things are now falling, namely the leaves, the water and deaths on the road. Just as these three senses of falling exist separately, so does the notion that bodies exist and minds exist. Not that they exist separately in actuality, but in language. He argues that both Idealism and Materialism are 'answers to an improper question' (p.23) in that the reduction of the material world to mental states and processes and, the reduction of mental states and processes to physical states and processes 'presupposes the legitimacy of the disjunction' (p.24). It would be like saying that she bought a right training shoe and a left training shoe or she bought a pair of training shoes (but not both). Or that bodies exist or that minds exist, but not both as they do not presuppose that there are two different species of existence. However, they do assume different senses of the word 'exist' as with the different sense of the word 'falling'.

Ryle's theories rely on arguing that the mind is nothing apart from behaviour which is publicly observable bodily behaviour and psychological concepts such as 'perception', 'pride' or 'images' which can be translated into sentences about publicly observable behaviour. One argument he uses considers the concept of 'emotion' which Ryle (1949) suggests exists in 'a great verbal muddle' (p.83) as emotions are often spoken of as feelings, but are in fact lasting traits in a person's character. For instance, when a person is described as vain, patriotic or competitive, these words are being used to explain her actions; 'whenever she was in a certain situation she spent hours talking about herself' or 'whenever a member of the royal family was mentioned, she would always support them' or 'whenever there was a possibility of her peers beating her in the race, she would always make sure she had trained hard'. So for every dispositional word used there is a corresponding action - a vain person will have actions which enable us to attribute that person with vanity, a patriotic person will have actions which enable us to attribute that person with patriotism and a competitive person will have actions which show that she is competitive. Therefore, for a woman to be vain, patriotic or competitive, she will exercise vanity, patriotism or competitiveness at particular moments, 'and these will be actual

emotions or feelings' (Ryle 1949 p.83). But these may not necessarily be feelings of vanity, patriotism or competitiveness. There will be other feelings experienced, such as an acute sinking feeling when an important person forgets her name, a feeling of pride when a member of the Royal Family gets married, or a sense of elation when she achieves her goal of coming first in the hurdles race. So, vanity, patriotism and competitiveness will possess particular actions and are therefore feelings or emotions. They are not some occult secret inner state or process, as I am able to find out about the woman's inclination because I see and understand her gestures, listen to her conversation and tones of her voice.

Later, Merleau-Ponty (1962 and 1968) rejected that mind and matter, materiality and ideality, sentience and the sensible or subject and object exist as different substances. Mental predicates do not refer to some inner mental state but to publicly observable aspects of embodied conduct or behaviour. Crossley (1995), critiquing the work of Merleau-Ponty, states:

This is not to deny the existence of vague bodily sensations which are, sometimes, only known 'from the inside' and which, on occasion, accompany our 'anger', 'understanding', etc. But ... we usually determine the meaning of such sensations from a consideration of our on-going actions and situations, and we do not ordinarily trust them in the way that we trust our performances (p.143).

Consciousness and Monism

Davidson (1980) argued that physical events are brought about by a mental event and that mental events are brought about by a physical event which cannot be predicted by some scientific law. He repudiated the notion of logical behaviourism because of the reductionism found within its philosophy. He argued that there will always be the need to describe mental terms because physical descriptions cannot adequately characterise all mental events. He describes three principles: i) The principle of Causal Interaction which claims that at least some physical events interact causally with mental events. ii)

The principle of the Nomological Character of Causality in that there are deterministic laws of cause and effect. iii) The principle of Anomalism of the Mental which is that mental events cannot always be predicted and explained by deterministic laws. He advocates the notion of anomalous monism as it resembles materialism's claim that all events are physical, but rejects the thesis that mental events do not always have a physical explanation. However, he does insist that not all events are mental, but all events are physical. These two predicates seem conceptually impossible because if all events are physical then all mental events are also logically physical which presents us with a materialist viewpoint as everything is reducible to physical terms. However, Davidson denies that this is his position. He is not a linguistic logical behaviourist where through reducing sentences about mental states we can arrive at sentences about physical behaviour. Davidson states that his argument 'is consistent with the view that mental characteristics are in some sense dependent, or supervenient, on physical characteristics' (p.214). So if two events are similar in physical respects, they cannot therefore differ in any mental respect. For Davidson, mental events have a location, therefore one could assume that consciousness has a location in the brain and as such is physical. The mental is not private, subjective or immaterial but it exhibits what Brentano (1874/1973) and the phenomenologists called intentionality.

For Davidson, there is a holism of the mental (Priest 1991) helping to understand human thought and action by explaining what a person does with reference to that person's reasons, beliefs and intentions (Davidson 1980). Therefore, 'other' and 'I' are not a distinction between physical and mental but are both physical. 'I' is a series of physical events which are representative of a set of electro-chemical process in the brain. We as human beings are thinking matter and 'other' is consistently physical.

Perception and Materialist Monism

Nowhere does Davidson discuss the notion of perception as it would seem that, with reference to the body-mind problem, perception is a physical event. Therefore, I will leave that discussion to a phenomenological perspective on perception later in this chapter. Also, the inherent problem within materialist monism is that it relies on a Cartesian conceptual framework to examine the body-mind problem. Phenomenology does not adhere to such a framework and looks rather at the content of existence.

Summary of Monism

The action of the mind is seen to have biological processes. The process of thinking is an activity and as such physical; movement is physical. As Whitehead forefronts the 'physical' in her thesis, it would seem that she is a materialist monist where all that exists is physical. However, I doubt this, as her work relies heavily on Sartre and Merleau-Ponty, both phenomenologists. I initially considered that monism was the answer to the marginalisation of PE. I thought that it would offer an holistic conception of the person. However, I find that it is lacking in that it does not acknowledge the complexity of the embodied person. I consider it to be a polarisation of dualism, but perpetuating the same dualist terminology. This has been the problem with many proponents who have attempted to describe the person in non-dualist terms. For instance, as Kretchmar (1994) outlines, there have been four threads that have run through justifications for PE in non-dualist terms.

1. **Mens sana in corpore sano** - a sound mind in a sound body. Although this represented some progress in the field as it acknowledged the importance of the body, in actuality, the language remains dualist and there is the sense that the mind is in the body, like the wine is in the glass - the most important aspect being the wine, the glass is just the vessel.

2. **Unity of mind, body and spirit** where the human being should be balanced. There is the implicit message that a person needs to visit each corner to maintain a balanced way of life which would lead to a sense of well-being. Again, the language is dualist as it makes false divisions between the dimensions of the human being. Also, which aspect is at the top of the triangle, and which remain at the base? Kretchmar (1994) considers the argument is flawed because the simplicity of it only acknowledges that the mind or intelligence is a 'single uniform thing' (p.71), whereas it is likely to be multidimensional and multifaceted.

3. **Education through the physical** relies on the child learning various extrinsic goals such as habits, skills and knowledge related to good citizenship. This aspect was developed by Williams (1965) who considered that when a person moves, her whole personhood is affected. Arnold (1979) continued to develop this phrase and concluded that 'through movement' (or through the physical) is accomplished by PE having a range of extrinsic goals, which include the personal, social, moral and aesthetic development of the child. However, in 1997, Arnold repudiated his earlier work and suggests that 'sport (for my purposes, PE) entails looking at it from the point of view of its intrinsic values rather than from the point of view of its possible instrumental ones' (p.9). Not only does education through the physical focus upon extrinsic values it is also using dualist language; educating the physical will lead to some other important outcome. I am sure extrinsic factors may be developed, but these instrumental aspects are only outcomes of the teaching and not to be confused with the main intrinsic goals.

4. **Education of the physical** claimed that 'our physical nature and characteristics affect our personalities, attitudes, goals, values and our work and play' (Kretchmar 1994 p.72). This would make our physical well-being an important factor in our development. The original term was developed by McCloy (1966) and is similar to

that of Arnold's (1979) 'in movement'. Both authors believe that physical activities are intrinsically involved with the education of body awareness, control and the development of particular motor skills. Now this latter point seems closer to Whitehead's perspective than any other. As Kretchmar (1994) states 'we are left wondering if there are other teachers "of the mental"'(p.73). It also smacks of educating the physical so that we can get on with the more important worthwhile goal of educating the mental.

As can be seen above, the mistake that both dualism and monism make is their exigency to polarise the body and mind. There is one or other of them, or there is only one. Phenomenology moves away from such polarisations. The final part of this chapter looks at phenomenology and positions Whitehead's thinking within this philosophical framework.

Phenomenology

Phenomenology offers a more holistic picture of the person and cannot really be classified as a theory; rather it is a way of seeing and understanding the environment in which we exist. This is primarily a modern German and French speaking movement of the 19th and 20th Century with exponents such as Brentano (1874/1944), Husserl (1901-1929), who wrote prodigiously, and his student Martin Heidegger (1927), whose Being and Time broke with his tutor's ideas and called phenomenology a 'fundamental ontology' or a philosophical enquiry into the meaning of being.

Later, Merleau-Ponty and Sartre gave detailed consideration to questions such as death, relations with others, anxiety and particularly close examination to the bodily dimension of human existence. The fundamental feature of existential phenomenology is that all knowledge is made possible by experience. It is therefore not an ontology of mind but is a method of describing the contents of the mind by examining the taken-for-granted

situations of everyday life by suspending a value position. It gives an account of space, time and the world as they are lived. Priest (1991) suggests that doing phenomenology requires 'an almost aesthetic or artistic ability to contemplate the qualities of one's experience' (p.183). The brand of philosophy of both Sartre and Merleau-Ponty are syntheses of phenomenology and existentialism, both writers concentrate on the content of experience or action rather than the cognition of that experience. It is the study of essences⁴; for instance, consciousness and perception. Phenomenology, for Merleau-Ponty (1962), can be identified as 'a manner or style of thinking' and that 'all knowledge of the world ... is gained from my own particular point of view, or from some experience of the world' (p.viii). It is a philosophy which tries to take account of the world before reflection and offers an account of corporeality, temporality, spatiality and relationality (these concepts will be discussed in Chapter Five - Research Methods).

Priest (1991) suggests that phenomenology could be viewed as a kind of Cartesianism, a type of Kantianism and a form of empiricism. It may be considered that this philosophy has some logical flaws because one aspect contains a dualist perspective, and another a materialist monist perspective which seem mutually incompatible. These very anomalies are where it gains its strength as it is a philosophy which does not sit neatly within pre-defined categories and centres itself on the pre-reflective content of experience.

The first task is to discover how phenomenology describes physical and mental states. This may be problematic since phenomenology would not separate these two states and suggests philosophy has made the fatal mistake of trying to separate the actions of thinking and doing (Jaspers 1971), or physical and mental states, internal and external. The falsity of attempting to make a distinction between physical and mental states is apparent in Heidegger's Being and Time (1927/1962) where his view transcended the object/subject, body/mind, material/immaterial differences as being is a consciousness

⁴ These are not the essences of Descartes, the essential or unchanging properties of a substance, but as for Sartre and Hegel, they are the person's past which is made as she lives.

embodied in the world. Merleau-Ponty (1962) commented:

I am my body, at least wholly to the extent that I possess experience, and yet at the same time my body is as it were a 'natural' subject, a provisional sketch of my total being. Thus experience of one's own body runs counter to the reflective procedure which detaches subject and object from each other, and which gives us only the thought about the body, or the body as an idea, and not the experience of the body or the body in reality (p.198).

Kretchmar's (1994) 'new vision' for PE, I argue, comes from this premise, although he makes no reference to phenomenology (he does however, use Gerber's (1972) edited book which focusses heavily upon phenomenology). He presents five principles to replace the 'gulf between mind and body' (p.74). The aspect mostly closely connected to the main theory within phenomenology is where he says 'we are totally chemical and physical, and that - because we are embodied - we are totally historical and always act from a perspective in time and space' (p.74). His second principle is also comparable to phenomenology and consciousness, where he maintains that the influence of our consciousness is always at work. This idea is linked to intentionality, a key concept within existential phenomenology.

Phenomenology and Consciousness

For Sartre, consciousness is nothingness and relies on intentionality to bring it into being. This seems very close to the empiricists' views⁵ that all knowledge of the world comes from what the senses tell us, and Popper's view that consciousness of self is an evolutionary state in that when the baby is born she is not a person but evolves to this state of being. However, this is where the similarity disappears because Popper's World Three goes into the person; the idea of the empty vessel. Whereas Sartre's consciousness, and in fact Merleau-Ponty's (1962) person, goes out to the world which is already there, the self is perceived as embodied, body and mind are simultaneously experienced. Kretchmar (1994) describes consciousness and embodiment as irreducible to

⁵ see Locke (1950), Berkeley (1977), two of the British empiricists, and Priest (1991) for an overview of the British Empiricists.

the other; neither retain a separate abstract character. The footprints of chemicals can be found in human ideas. I will argue in Chapter Three, that all the dimensions of the person are intertwined and that their separation is for ease of understanding and not to assume that they exist separately. The person is a totality of her parts and no actions exist alone, thought is 'an inalienable fact' (Merleau-Ponty 1962 p.xiii) and does not assume an idealistic viewpoint of all events being mental, but reveals the person simply as 'being-in-the-world' (Merleau-Ponty 1962 p.xiii). Consciousness is defined by the 'active meaning-giving' operation (Merleau-Ponty 1962 p.xi) where my sensation of greenness is perceived, followed by an awareness of a spongy wet surface, which is a manifestation of small blades of green having the given label of grass. Consciousness is therefore something which has meaning for me and is always consciousness of something. The blue mat in the gym has meaning for the child as she knows that it is a safe place to do a tumble, a forward roll or a handstand without hurting herself when she falls. Fundamentally, there are two important structures to consciousness which are the noema and the noesis or the non-thetic or thetic (Sartre 1948/1973 p.630). The noema is what is perceived or what is remembered but the noesis is the actual act of perceiving or the 'actual act of remembering' (Priest 1991 p.185).

The person creates herself through her own intentions as she goes out into the world which is already-made (Merleau-Ponty 1962 p.xvii). As importance is attached to certain things in our lifeworld all events are directed towards an object. All thinking is thinking about something, all perception is about perceiving something even if that object is imaginary. The child attempts to get to the other side of the imaginary river on the milk crates. She thinks about what she needs to do to achieve her goal, she knows where the milk crate is in time, space, her relationship to the milk crate and how she will move in order to be successful.

So, intentionality has many definitions, but I will take Merleau-Ponty's (1962) definition where intentionality gives access to the real world through perception with experience being pre-reflective and existing in the here and now. This is not the intentionality of Brentano (1874/1973) who was essentially a dualist, in that he saw intentionality as the distinguishing mark of mental events and therefore sets mental events apart from physical events. This is an intentionality which assumes that we attach importance to our perceptions of the world which we then construct as an artefact of our culture, dependent on the use we make of our experiences, and is totally embodied. Intentionality is the mediator between the bodily and the social dimensions of the world and has a considerable significance to the lifeworld demonstrating:

... that interpretation is constrained by the real world because it is characterised in terms of factors that are constantly tested by means of bodily, cultural and professional interactions (O'Conner 1994 p. 18).

As such the lived experience is described as an act in which we are engaged pre-reflectively. Dilthey (1985 p.223) has described it as an unawareness of itself. In other words, the lived experience is the taken-for-granted aspect of our life until we reflect on the meanings behind the activity reflexively. It has three aspects: i) the body; ii) the social world; and iii) intentionality. Intentionality helps us make sense of our lifeworld and preserves the status quo, the here and now, the there and then, the somewhere, sometime and the nowhere or out of space and time (See Chapter Five - Research Methods on 'loci of concern').

The world which we inhabit consists of multiple realities with complex structures and meanings to be gained from every experience. Whether this is a prephenomenal act, that is an act in the process of happening, or a phenomenal act in which we are reflecting on what has gone before. The child attempts to move between the bench and the floor without touching it, she is unsuccessful, and her back brushes the leg of the bench - a prephenomenal act. Seconds later she attempts the move again, but this time she has reflected on what has gone before, the phenomenal act, in order to improve her

performance. Schutz (1970) describes the former as living immersed in the 'flow of duration' (p.63) where we encounter undifferentiated experiences and live from 'moment to moment'. The 'now' is not an end point but moves on a continuum, changing from phase to phase as it is lived through with no clear delineation of when one episode ends and another one begins. When we reflect on these experiences these acts become the phenomena by which we can begin to understand our lifeworld and orientate ourselves within the world of everyday life. Schutz (1970) suggests that this is the world in which the person is 'wide-awake' and is the 'paramount reality' (p.320) of her life. Reflecting on these episodes and standing back from the flow of duration gives us those experiences which can be described as meaningful. Only by directing our gaze towards something which has gone before are we intentionally giving that experience a discrete existence. Therefore, it is always an act which is retrospectively available to consciousness. Merleau-Ponty (1964) states that this world is 'ready-made' and 'already there' (pp. 43-95). The intentionality behind our acts can be specific in that we are reflecting on an incident in the here and now, or general in that it is how we study the world from the position or role in which we find ourselves, for example as woman, as man, as child, as mother, as father, as health worker, as teacher, as researcher and so on (Van Manen 1990).

However, if we then equate these distinctions with the notion of embodiment, Whitehead (1988) argues that our embodiment is 'passed by in silence' (p.178) and is lived unreflectively. When we reflect on our embodiment we transfer from our embodiment as 'lived' to our embodiment as instrumental and mechanical. Whitehead (1988) suggests that it is through our lived embodiment 'that effective liaison with the world is most fundamentally achieved' (p.178). If we support Schutz's view that meaningful experiences are only those when we step away from the 'flow of duration' to reflect on what has gone before then our lived embodiment is not a meaningful act. Only when we view our embodiment as an object or mechanism is the act meaningful.

We are embodied and to suggest that meaningful acts can be 'passed by in silence' is to suggest something very different from Schutz's ideas of standing back from the flow of duration. It is not the traditional theories of rationalism and empiricism in which the cognitive dimension acts as the medium for reflection. We reflect not only on our embodiment as instrumental or mechanical but we can reflect on our lived embodiment as we remember the whole experience or act as we stand away from the flow of duration. For instance, as I remember climbing in the Himalaya, I do not think only of the severe headache which I experienced at 18,000 feet but of the views of the mountains as they still towered over my head, the smells emanating from the garlic soup, the emotions of having achieved something which I thought would not be within my grasp, the cold and the snowburns on my face. I have stood back from the 'flow of duration' but although in my description above I have viewed my embodiment as discrete, the whole experience that I reflect on has been one of my lived embodiment. Therefore, for us to be able to understand our acts and make them meaningful we view our lived embodiment as discrete. The act would not be meaningful if we did not consider the whole experience and stand back from the flow of duration. The process of reflection is almost simultaneously experienced behind the lived act or interwoven between the lived act and the process of reflection. Kretchmar (1994) describes the person as being a cloth, and so my metaphor for the lived act being interwoven with the process of reflection is helpful to examine his 'new holism' theory. He suggests that the person is the 'product of multiple levels of influence from simple chemicals to abstract beliefs, from experiences in one family to general attitudes, from being raised in one neighborhood at one time in history to the logical requirements of thought processes' (p.80). How these influences are perceived by the person is fundamental to phenomenology and to my thesis. This point will be examined in greater detail next.

Phenomenology and Perception

Merleau-Ponty's (1962) work on perception is extensive. Traditional views of empiricism and rationalism have argued that perception is a passive process where the person receives sense data from the world around her. Phenomenology differs markedly and views that perception is intentional and depends how we 'focus our gaze' and 'our interests at hand' (Spurling 1977 p.26). 'The task of perception is to create order out of chaos, to create meaning out of an otherwise unintelligible world display' (Whitehead 1987 p.69). Perception is therefore an intentional act and is a 'continuous effort towards equilibrium' (Merleau-Ponty 1960 p.122). It is not an operation of pure mind or thought. At the centre of the perceptual experience is the body. That is not to deny that perception contains elements of thought but it is fundamentally embodied. As we perceive an object we perceive it from a specific viewpoint. A large object seen in the distance will seem smaller and a table seen from above will look different when seen from the front or sides. The hurdle further down the track will look small but loom ever larger as I approach it. Merleau-Ponty argues that this is not a perceptual illusion which requires to be corrected by scientific knowledge but that each person can only offer one perspective on a perceived object. This does not mean that I am not aware of how the object looks when seen from another perspective as I am able to make up a series of perceptual fields which give me a 'systematic interrelatedness of objects' (Spurling 1977 p.31).

Merleau-Ponty suggests that each perceptual experience is unique, cannot be repeated and the person who experiences the perception or sensation is born and dies with it:

... if I want to translate the perceptual experience exactly I must say that 'it is perceived in me' and not that 'I perceive' ... I know that one is born and one dies, but I cannot know my birth and my death. Every sensation, being strictly the first, the last and the only one of its kind, is a birth and a death. The subject who experiences it begins and ends with it; and as it can neither precede nor survive itself, the sensation necessarily appears to itself in a milieu of generality. Sensation comes from outside of myself, it emerges from a sensibility which has preceded and which will survive it - like my birth and my death belong to an anonymous nativity and mortality (Merleau-Ponty 1962 p.249/50).

If each perceptual experience is the only one of its kind then, as I walk down the gravel path without my shoes on for the first time, I can feel the discomfort which the sharp stones cause to my feet, the sensation which I feel is unpleasant and it is the first time I have experienced that particular sensation in that particular environment. But when I prepare to walk down the same path again, I either make sure I put on some shoes, or I am prepared for the sensations of the sharp stones sticking into my feet. I have learnt something from my experience of walking down a gravel path and alter my response accordingly.

Again I find some anomalies in Merleau-Ponty's thesis for, as Dreyfus and Todes (1962) contend, Merleau-Ponty's theory of perception relies on three levels of perception consisting of three perceptual worlds. These worlds are:

1. The world where consciousness moves freely from figure to ground and ground to figure is where perception gives an overall sense to an area rather than sharply defined figures and grounds. This implies a simple openness to the world and is pre-personal (Merleau-Ponty 1962). On the football field I am conscious of where my foot is in relation to the ball, I am aware of my team mates moving into a place ready to take my cross on into the goal, and I am aware that the linesperson has raised the flag for offside. All these conscious experiences happen within split seconds and enable me to play the game more effectively. I have not concentrated on one aspect of my position but I gain an overall sense of my position in time, in space, in my body and in my relationship with my environment (the four existential themes of temporality, spatiality, corporeality and relationality will be described in Chapter Five - Methods).
2. *Lebenswelt* where there is a stabilisation of perceptual experience and the formation of determinate perspectives based on recollection and recognition. This is the intersubjective world where language is a defining feature and persons share in

commonly held assumptions and expectations about the perceptual world. I recognise that I will need to run faster in order to gain secondary flight from the horse as I recall that on previous occasions I have been unable to effect a convincing vault.

3. The scientific world which is not perceptual but is the apprehension of fully determinate figures in isolation from their perceptual ground, the characteristics of which are deduced from scientific principles. The teacher has watched the child perform a supported handstand, she has studied the most appropriate way in which to help the child succeed based upon scientific evidence. This latter world would seem to have serious problems as the child may then be considered as an object. However, if we return to Whitehead's (1987) teaching approaches, then this problem can be overcome in a number of ways; by a display of empathy by the teacher; by showing the child pictures, diagrams and videos, pointing out what the child is aiming for; or, offering an apprenticeship style of learning.

Merleau-Ponty's argument that my perceptual experience is strictly the first does not hold with the three worlds of perception identified by Dreyfus and Todes. The first world, the pre-objective world could support his argument about perceptual experience being strictly the first, but the second world is one which builds on perceptual experiences. It is shared and public because language is shared and public (language in this sense includes both verbal and non-verbal). The scientific world is something which can only be deduced from scientific principles by the intersubjective sharing of ideas and theories. So, I agree with Dreyfus and Todes identification of three perceptual worlds from Merleau-Ponty's theses, but am unable to agree with Merleau-Ponty's contention that each perceptual experience is strictly the first, the last and the only one of its kind. Later in the same work, Merleau-Ponty suggests that an experience is affected by 'sedimentation'. This influences all current and subsequent encounters and seems to be to be a more accurate account of how experiences affect our behaviour.

So, although there are some anomalies in Merleau-Ponty's thesis about perception, his fundamental thesis is that perception is embodied, that it is regarded as the 'primary and primitive level of experience, on which 'higher' levels - thought, discursive reasoning, understanding - are built' (Spurling 1977 p.34) and that perception can only be phenomenologically experienced.

Summary

There are six issues which I will take from the previous argument show how this is a useful philosophical method to understand PE:-

1. Phenomenology is a way of seeing and understanding the environment using the four existential themes of corporeality, temporality, spatiality and relationality. It acts as a philosophical enquiry into the meaning of being. Therefore, the four existential themes act as a foundation to understand how children perceive their experiences of PE and as such help to give meaning to being.
2. Sartre and Merleau-Ponty's brand of phenomenology concentrates on the content of experience or action rather than the cognition of that experience. So, action increases in significance and there is a shift away from cognition being the only important factor in experience. This raises the status of PE as no longer is movement seen as having marginal importance. Kretchmar (1994) makes the point that there is the need to depict different aspects of intelligence. Some aspects will be to do with words, numbers and the understanding of abstract concepts (the ones which have been historically described as intelligent), whilst others will be with sense perceptual discriminations, with a sense of direction and spatial location and 'some intuitively through a magical move on a modern dance stage' (p.81).

3. Phenomenology does not sit within pre-defined categories and transcends the polarisations of object/subject, body/mind and material/immaterial. Again, this raises the status of the subject. The move away from treating the body as an object may mean that the person does not disassociate herself from her embodiment. The focus in teaching remains on the person rather than false polarisations which are the realm of dualism and monism.
4. Intentionality acts as our way of attaching importance to our perceptions of the lifeworld and helps us to make sense of it. Understanding that the child moves intentionally helps the teacher to acknowledge that through movement the child is able to make sense of her world. This is not only a reflective act, but the child is able to make sense of her experience pre-reflectively through the lived body. Our perception of the world is intentional and is not an operation of pure mind or thought but fundamentally embodied.
5. The world is experienced through our embodiment which we can view from a variety of perspectives (see Chapter One for a discussion about the role of this within the teaching process).
6. There are three perceptual worlds, the pre-objective, the shared world of non-verbal and verbal language and the scientific world which is intersubjective. Recognising these various perceptual worlds may help the teacher to nurture the child's understanding of the world. The child can run around the gym hall and although not focussing on one aspect, she can perceive the sound her feet make on the floor and has a general sense of others present in the hall (the pre-objective world). As she watches others whilst moving she can pick up clues about how they are experiencing the task, what actions they are making and she reads their non-verbal clues to enable her to make adjustments to her own movement (the shared world). Finally, she can

watch her peers as they accomplish a task and recognise the need to move her own feet in a particular pattern to succeed (the scientific world).

Conclusion

As already suggested, dualism has historically been a dominant philosophy towards understanding the teaching and learning process, especially in PE which has its taken-for-granted foundations within the notion that PE is a purely physical activity. Monism seemed to me to be the answer to dualism so that the inferior status of the body could be addressed. However, this was not to be, as I found that monism only perpetuated the use of dualist language, and although material monism went some way to raise the status of the body, its fundamental ontology was lacking. Phenomenology seems to answer the dilemma of monism as its philosophy moves away from the typical polarisations and forefronts the notion of embodiment, not in the sense that I am 'in' my body, but that I 'am' my body.

Having presented the various body-mind debates there is then the need to examine the concept of the person. If PE is to be justified on grounds of its intrinsic value then there is a need to examine what a person is (Kretchmar 1994). In recent PE journals, Meakin (1990 and 1994) and McNamee (1992) have critiqued Pring's account of the person within the context of PE. Using phenomenology as a philosophical framework, I join the criticism of the work of Pring who has been influential in presenting a framework to understand the nature of the person, particularly in the education arena. I then consider how a phenomenological view of the person would affect the goals which teachers have when teaching primary PE.

Chapter Three

The Integrated Person

Introduction

The previous body-mind debates have had a critical influence upon the world of PE, impacting not only on the status of the subject within the curriculum but also, I argue, upon how the child is affected by her experiences in PE. Here I continue to develop the notion that a person is more than a mind who possesses a body and reflect on the concept of the integrated person. I argue this concept rests more comfortably within the philosophy of phenomenology. If this argument is acknowledged then the ramifications for PE are interesting, giving PE a more central role in the development of the person rather than its current peripheral role in schooling. I develop Whitehead's theories within a phenomenological perspective of the person and produce a tentative model of 'the integrated person'. I then return to Whitehead's suggestions about the best approach to teaching PE which is justified on intrinsic grounds rather than the more popular extrinsic justifications outline in Chapter One. This chapter brings together the previous debates in Chapters One and Two, points to the concept of well-being as an important factor in Whitehead's work and acknowledges the significance of the phenomenological philosophy in the gathering of empirical data which is reported in the second part of the thesis (Chapters Four to Nine).

Throughout the debate in this chapter, I acknowledge that there are always problems in defining what a person is, and authors use various terms such as the individual, the self, the human being, the person and personhood, to cover seemingly the same concept; that of the person (see Gergen and Davis 1985, Langford 1985, Priest 1991, Heron 1992 and Best 1996). When I refer to other writers I will use their language but I will apply the term 'integrated person' in my writing, as for me this encompasses the breadth of meaning inherent in the writing of others. Although I refer to people across the age ranges, I will

consistently use the word 'person' whilst discussing the integrated person, rather than making a distinction between a child and an adult because, as my argument will show, a person exists from the time of birth; it is the complexity of the person which is a developmental process. In the cases where I use the word 'baby', 'young child' or 'child' this is to show chronological age.

I describe various dimensions of the person, that of the emotional, social, physical and cognitive. These appear in the text as discrete. However, these dimensions are interrelated, the distinctions I make are for clarity and not to assume that these dimensions exist separately.

Education

It has been argued by many, Dewey (1956), Central Advisory Council for Education/England (CACE) (1967), Fergusson (1982), White (1989) and White (1990) for example, that the integrated person is developed through a process of education. As Peters (1973) engages with this debate he refers to the whole person and suggests that education's main function is to rule out the notion of narrow specialism and to 'permeate his (sic) way of looking at things rather than be 'hived off' (p.19). He considers for instance, the historian who may be trained in her own sphere of history but has little awareness of the 'buildings and institution' (p.19) which surround her. Peters describes this person as knowledgeable but not as educated. He further states that when educationists 'proclaim that 'education is of the whole man (sic), they are enunciating a conceptual truth; for 'education' rules out narrow specialism just as it rules out a purely instrumental approach to activities' (p.19). Education implies that a person is transformed by the knowledge she gains. It seems from the work of many educationists that there is a general claim to educate the integrated person, but these educationists do not always appreciate that the notion of the integrated person is problematic to define (McLaughlin 1996), nor examine how the concept of schooling will be affected by those

definitions.

The idea of the schooling of the integrated person has a 'formal and currently unquestioned role' (Standish 1995 p.124) and when questioned there seems to be little consensus about how this schooling should be constituted. For example, the people who administer the independent school system in this country express an explicit view of the product their pupils should become. As state schools gain grant maintained status there is also a requirement for them to define the pupil in terms of outcomes if educated at their school. The initial contact with the parents to define the type of pupil is accomplished through the publication of prospectuses where implicit, and sometimes explicit, ideals of the pupil as a product are within the published material the school offers. These prospectuses act as an advertisement for future parents, emphasising the needs of the individual child, together with an overarching theme of education which is for the 'good' of the child as a whole (Standish 1995 p.124). If we then try to define what is for the 'good' of the child, we may encounter some problems. We need to find out who determines this and the values which are hidden behind the statement, a difficult but nevertheless possible task. For instance, in what respect is it for the 'good' of the child? For the good of her health and fitness? For the good of her so that she can achieve high grades academically? For the good of her so that she can socialise effectively so that there are fewer conflicts with her peers? The values behind these public statements of intent may be that the school would like the children to behave in a particular manner; they would like the children to achieve high standards of academic performance so that the children can contribute effectively to society, and/or that this high academic success will publicise their school as successful. The values implicit within these prospectuses are complex and what is for the 'good' of the child may indicate a physiological perspective, a moral stance, or an economic value.

The idea of what is for the 'good' of the child is essentially a moral statement. However, it is not my primary intention to produce a model to advocate what is for the 'good' of the child or in fact to create theories which will contribute towards the development of the 'good' child, rather to propose a view of the integrated person and to consider the role PE has in nurturing such an integrated person. Yet the notion that there is a particular view of what is for the 'good' of the child as an end product of schooling is, I think, implicit in the aims of the NC for PE. For instance, the end of Key Stage Statements for PE (SCAA 1994) provide 'a clearer picture of what is expected at each key stage' (p.iii) and describe 'the types and range of performance which most pupils should characteristically demonstrate by the end of each key stage' (p.i). Also, the General Requirements for PE (DES 1995) define the overarching statutory aims and categorise the teaching objectives into three key points under the headings of 1. Promoting physical activity and healthy lifestyles. 2. Developing positive attitudes. 3. Ensuring safe practice (p.2). It is the second of these points which I think supports my argument because there is a definition of the type of person who is to be developed through PE. For example, the requirement is that the pupils should be taught the conventions of 'fair play, honest competition and good sporting behaviour' (p.2).

White (1990) argues that the ERA (1988) does not indicate what sort of a person the child is to become nor what kind of society in which they are expected to live. However, I suggest that within the NC PE (DES 1995) documentation the end product is the 'good' person who can recognise 'fair play, honest competition and good sporting behaviour'. These ideals represent particular values and attitudes which are held by the current authorities producing the NC documentation and reflect the wider values and attitudes held within our Western society. It is difficult to describe a person without some reference to an end product, but my intention is for the reader to understand my model as ongoing.

Diversity of Views

My own notion of the integrated person indicates a particular view of the person which is constructed using theories from phenomenology and monism discussed in the previous chapter. I accept that there are various accounts of the person but I want to consider what type of person is to be developed through the process of schooling with particular reference to PE. No doubt my discussion will result in a particular view of the integrated person, the 'good' person and will not be value neutral but bound within my own position as a middle class, white woman. Although attention to this detail has been made, there will be obvious values inherent within my definition. Wilson (1981) argues that neutrality in the presentation of arguments is essential otherwise they become mere ideologies. I argue against this pseudo neutrality in that it only serves to mask the values which are inherent in everything we say and do. I agree with McNamee (1992), as he argues that philosophers should present and defend evaluative positions, otherwise philosophy can become oblivious to the errors to which supposedly neutral analysis have committed us to in the past.

There are many accounts of the person all presenting a value position. For instance, one perspective is to claim that the person exists only when accepting the presence of God. Braine (1993) puts forward an idea where he seeks to explain the person in terms of a new framework for the soul as a way of justifying the presence of God. For Braine, his person does not exist without accepting that presence. Central to Kierkegaard's (1813-55) philosophy was the acknowledgment of religion. He was the modern 'father' of existentialism and saw that there were three stages to becoming a person, or in his terms, 'existence'. The first stage is described as the aesthetic where the individual is motivated by the senses and the emotions, the following stage is ethical and is removed from the previous stage, involving an either or decision about some form of commitment. Socrates typifies this as the ethical stage (Morris 1991). Finally, there is the third stage which is fundamentally a religious way of life and is a choice of lifestyle and an act of faith.

Tiryakian (1962) describes this as when the person 'reaches genuine self-realization, selfhood, in a transcendent relation in the presence of God' (p.89). Kierkegaard's theories rested on the existence of the individual before God and true individuality could only be attained in the Christian religious experience (Morris 1991). Though I have no intention of considering the problem of whether God exists, or the narrowness of Kierkegaard's exposition about the Christian religious experience being the only manner in which true individuality can be gained, Kierkegaard's argument serves a purpose because, it shows how values are inherent when attempting to define a particular view of the integrated person. I intend to consider Pring's (1984) defining characteristics of the person.

Pring's five defining characteristics

It is interesting to note that some recent PE literature (McNamee 1992 and Meakin 1990 and 1994) has discussed the value of Pring's defining characteristics of the person in relation to PE. Pring's model draws heavily upon the work of Popper, which I have discussed in previous chapters, and is a model which relies on a dualist conception of the person. However, his model is one of the acclaimed expositions of the person and I wish to use this, not as a straw dog to burn to the ground, but because his model is such a widespread, taken-for-granted stance on the notion of the person. Pring (1984) presents five defining characteristics of a person which I summarise here:

- a) A person is an object that you can see, touch and smell and in that respect is like any other physical object, and can be made to do things and be manipulated accordingly.
- b) A person has qualities and capacities that cannot exhaustively be described in physical terms since the person possesses a form of consciousness through which she can order and make sense of her experiences.

- c) Persons are not merely 'passively conscious' - they react to the world in a purposeful way; we attribute intentionality to them, explaining behaviour in terms of intentions and motives. The intentionality of persons is picked out by a wide range of mental concepts eg; 'willing', 'trying', 'hoping', 'regretting'.
- d) The form of consciousness through which a person makes sense of the world must itself contain the concept of 'person'. Through communication people relate to each other in a meaningful way. A person can relate to herself and others as people.
- e) Persons also possess moral attributes, we ascribe them rights, obligations and duties (pp.12-13).

He further defines personality and character traits to illustrate the additional aspects which contribute towards the person being a certain type of person; intellectual and moral virtues, character traits, social competencies, practical and theoretical knowledge and personal values. I will now reflect on each characteristic systematically relating it to a phenomenological understanding of the person and where appropriate to PE.

- a) **A person is an object that you can see, touch and smell and in that respect is like any other physical object, and can be made to do things and be manipulated accordingly.** Whitehead (1987) says that 'I must be aware of the Other as object, and secondly I must appreciate, via the transcendence of the Other, my own object dimension' (p.116). Sartre refers to our appreciation of the body as a 'quasi-object'. However, Kretchmar (1994) considers that language has, in part, influenced how we think about ourselves and has prejudiced us towards contemplating an aspect of our being as an object. I find that to state that a person is an object like any other physical object is fundamentally unhelpful and my position as a phenomenologist challenges Pring's initial statement. Nevertheless, to follow

Pring's line of argument, I will join him and examine the similarities of a person to an object, for instance a ball. The ball and a person have shape, form, pattern, colours, they both appear to look different from different standpoints, the 'real' shapes are not what we see but are something inferred from what we see, and they can both be experienced in different ways by touch, taste, smell and sight. But, there are at least two fundamental differences, the first of which Pring supports. Firstly, I can experience the ball, I perceive its existence, I have intentionality towards the ball, but the ball cannot experience me, has no perception of my existence, and has no intentionality towards me. Secondly, the ball is a product of human existence, but I do not exist as a product of the ball.

Pring (1984) implies from his defining characteristics that the person is 'not just a biological or physical concept in the context of human life' (Harré 1986 p.189) but is more complex than just an object. However, to begin his account of the person by stating that a person is an object like any other object is unhelpful for those who judge the person to be an integrated person and who see the person as a subject not an object. Phenomenologists would be eager to move away from the subject/object polarisations. Further, to view my body as an object like any other object in that it can be pushed, measured and weighed (Pring 1984) is less than ideal (Merleau-Ponty 1942/1965 and Sartre 1943). This is so because I am defined by my body, I could not mistake which is my body even if I were tangled up with lots of other bodies, I would still know which was my foot and which was my hand. If I were tangled up with lots of other bodies and some tailor's dummies, I would clearly be able to tell which were other peoples' bodies, which was my own body and which were the tailor's dummies. Harré (1986) uses the context of a rugby scrum to present a similar argument and suggests that even a person without a limb may consider that they still have that limb, the Ghost limb (Harré 1986) or the phantom limb (Merleau-Ponty 1962). The person who is paralysed may also continue to assume that her limb is present and there have

been both physiological and psychological enquiries into why this should be so. Harré (1986) suggests that this acceptance of the limb still being present is due to a sensory reach approach to understanding our own bodies in that bodies are marked out by where feelings begin and end. The sensory reach of the person can extend out towards the end of a prosthetic device, or to the end of a racket when playing tennis 'we feel the distal end of the device, not the pressure on our hands or fingers' (Harré p.192).

Harré (1986) continues to identify two ways in which I can know my own body, an anatomical or physiological knowledge and an experiential or phenomenological knowledge. The former is organised knowledge with relation to scientific concepts and the latter is organised through conceptual systems of ordinary language. Harré (1986) argues that we do not only understand our bodies within sensory reach because we do not normally adopt a thing-like attitude to our bodies (p.193). This is in contrast to Whitehead (1987) who suggests that one of our attitudes towards our body (of which she identifies five) is of a thing like attitude or as she states, 'body-as-object' attitude. It is this attitude that may result in negative feelings towards our own bodies.

Although I can view my body from a range of perspectives (Merleau-Ponty 1942, Sartre 1943, Whitehead 1990 and 1992), essentially I am defined by my body because my body is central to my existence which is both anatomical and experiential. It is the manner in which I go into the world. 'I am my body, at least wholly to the extent that I possess experience, and yet, at the same time my body is as it were a 'natural' subject, a provisional sketch of my total being' (Merleau-Ponty 1962 p.198). Schragg (1962) says that 'my body is uniquely and peculiarly my own. My body is so intimately related to what and who I am' (p.204).

But it is this aspect of the person which has a very obvious relationship with PE and is the ideal forum to question the taken-for-granted assumptions that the body is separate from the person. If, as Whitehead (1987) suggests, my body can be 'an object for knowledge and is susceptible to contemplation and conceptualisation' (p.117), then if I direct my attention towards my body as an object, or as a teacher I consider my pupil's body as an object, there may be problems associated with such a perspective. Kretchmar (1994) contemplates Irene, a fitness trainer, who although in good health and not overweight, 'is never satisfied with her appearance' (p.32). Her attention towards her body has become one of an object and is narcissistic (see section 'I am my body, my body is me' for further clarification, later in this chapter).

Whitehead (1987) challenges approaching teaching with a focus on the body as an object and highlights ways in which such a negative perspective can be lessened (see Chapter One, Sections: - My Own Views of My Body; Other's Views of My Body and Whitehead's Suggestions to Approach the Teaching of PE). She asserts that using alternative language would be desirable, so that instead of the 'body' which denotes a material object, the experience of the body becomes the 'lived embodiment' (p.129).

- b) **A person has qualities and capacities that cannot exhaustively be described in physical terms since the person possesses a form of consciousness through which she can order and make sense of her experiences.** My comments relating to this predicate are developed from my argument in Chapter Two which clearly identifies Pring's position as dualist when he states the person cannot be described exhaustively in physical terms. This position contrasts with those of the materialist monists such as Kant (in Smart 1970), Armstrong (1968), Davidson (1980) and Honderich (1988). Broadly, materialist monists contend that if something exists it is physical and that every mental state is identical with some physical state. Further, along with Priest (1991), I believe that 'consciousness is nothing over and above

experience' (p.217). Although Priest is not a monist, I agree with his justification which he presents on three grounds:

First, empirical parsimony: all the familiar phenomenological facts about us can be captured adequately by mentioning only experiences. Secondly, the onus is on the advocate of consciousness to prove that it exists. Thirdly, on my view two famous facts about consciousness may be explained; these facts are its ethereal and invisible nature and the ineffability of the concept (p.217).

Priest (1991) suggests that there are no 'non-empirical causal questions about thinking, and the brain ... is necessary for thinking ... thinking is an activity, or something that is done' (p.216). Again, Ryle (1949) supports such a concept, as thinking is a form of doing. Experiences are arranged and made sense of through an ordering of neural activity, a physical activity. In Chapter Two I concluded that the body and mind are simultaneously experienced, with the bodily dimension having central significance to the person being in the world, a stance which is supported by the work of the Merleau-Ponty. Merleau-Ponty (1962) discusses consciousness and states that 'all consciousness is consciousness of something'. 'The world ... is anticipated in the consciousness of my unity' (p.xvii). Consciousness is one of the essences and is only separated from the person because of language. It is not always easy to understand what Merleau-Ponty is trying to say as he comes from a tradition where the writing is 'often framed in broad generalisations, sometimes figurative in expression, that seem to have something deeply important to say' (Watt 1994 p.1). However, I suggest that although he identifies consciousness, he in fact links it irrevocably with experience. 'The essence of consciousness ... will consist in rediscovering my actual presence to myself' (Merleau-Ponty 1962 p.xvii). It is therefore false to make a distinction between the person, who is physical and consciousness, as consciousness is thought and action, and as such, can only be experienced by a person, who can never be anything but embodied (as stated before

'embodied' in this phenomenological context is taken to mean 'of' the body and not the more usual 'in' the body). In that Pring defines the person as more than an object I agree, but it is Pring's statement that consciousness is not describable in physical terms that I disagree. If, as I have argued above, consciousness is nothing over and above experience, then 'the world as the perpetual backdrop to man's (sic) existence makes an indispensable and continuous contribution to his experience' (Whitehead 1987 p. 22). So, for PE, the phenomenologist is concerned with exploring the child's perceptions of the PE experience. Consciousness becomes tangible and can be investigated through an examination of the lived experience of the child. 'Man (sic) is not an unchanging given, he is an imaginative being, whose dealings with the world effect a change in him and develop his identity' (Whitehead 1987 p.22). This aspect is developed by Pring who agrees with the intentional dimension to a person's actions.

- c) **Persons are not merely 'passively conscious' - they react to the world in a purposeful way; we attribute intentionality to them, explaining behaviour in terms of intentions and motives. The intentionality of persons is picked out by a wide range of mental concepts eg; 'willing', 'trying', 'hoping', 'regretting'. Although I agree with Pring's sentiments here, the belief that 'willing', 'trying', 'hoping', 'regretting' are mental concepts is in contradiction with the ways of thinking of the materialist monists such as Kant (in Smart 1970), Armstrong (1968), Davidson (1980) and Honderich (1988) (refer to the previous section for my argument against these concepts being mental). However, the central tenet of section c) is the notion of intentionality. Both monists and phenomenologists consider that intentionality is a feature of the person. Yet Pring's argument for intentionality appears to rest with that of Brentano (1874/1973) where:**

Every mental phenomenon is characterised by what the scholastics of the Middle Ages called the intentional (or mental) inexistence of an object, and what we might call, though not wholly unambiguously, reference to a content, direction toward an object (which is not to be understood here as meaning a thing) or immanent objectivity (p.88).

Priest (1991) clarifies Brentano's argument by explaining that Brentano's 'inexistence' of an object means that the object of our thought or perception may not in reality exist independently of that thought or perception, and 'immanent objectivity' requires us to consider that the object only exists as we become aware of it. For instance, if I had never seen or heard about the high jump, then it would not be an object to me until I became aware of its presence. Brentano's doctrine relied on a model where all and only mental phenomena are directed towards an object; all thinking is thinking about something, but only in thought does the object exist. Russell (1912/1978) completely disagrees with this perspective and to him 'such an argument ... is fallacious' (p.5) because 'when ten people are sitting round a dinner-table, it seems preposterous to maintain that they are not seeing the same tablecloth, the same knives and forks and spoons and glasses' (p.9). Pring's position on intentionality is in contrast to that of the monists. I discussed Davidson's (1980) theories in Chapter Two, where he suggested that it was false to reason that intentional acts are only mental events, but that certain human actions are also intentional and 'mental characteristics are in some sense dependent, or supervenient (*some extraneous addition*) on physical characteristics' (p.214) (my italics). Kretchmar (1994) deems that the weakness of dualism is that:

Mind and body do not seem to act on one another externally, as indeed they would if they were radically distinct entities ... when individuals think of purposes (like kicking goals in soccer) and supposedly tell their bodies what to do, they already are their bodies (p.38).

The 'telling what to do' is the intentional aspect. So, when the child climbs the wall bars in the hall, there is no mind telling her body what to do, she is her body and does not receive any order upon her body from a supposedly external mind.

Therefore, my position on intentionality rests more comfortably within Davidson's argument because the emphasis is removed from a purely mental event. Yet I wish to resist the totally monist perspective of Davidson and consider that most acts are intentional in that the person is not an object but a subject who thinks, initiates her own actions and is the centre of all her emotions (this latter point will be discussed later in this chapter). The paradox which prevails in human existence is that the human subject can only be present in relation to the social world and that although another person may view me as an object, it is not until she perceives me as a subject that together we can live meaningfully as integrated people. Kretchmar (1994) has a similar argument where he says:

Physical aspects are already organized, coordinated, habituated, historicized, socially contextualized, "motherized", "fatherized", "midwesternized", and otherwise educated (p.39).

This idea that the person is present in an essentially social world is largely taken as self-evident (Boas 1940, Durkheim 1974 and Mead 1934). However, Sartre (1943) considered that because a person's consciousness is hidden from other people the person is disengaged from the social world and is a free being. My argument in Chapter Two concluded that consciousness is not hidden and private as this is a dualist perspective which has been shown to be a philosophical mistake (Ryle 1949 and Kenny 1989).

However, the central tenet of Sartre's (1948) argument is that the person exists before the social world and only defines herself through making her own choices, in other words, she is a person firstly (her existence) who can make intentional choices; intentionality is essentially human. The person possesses intentionality from the moment of conception with intentionality bringing actions and thoughts into being. Therefore, the complexity of the person develops (her essence) as she engages with her intentional acts. Now, this existence is very different from that of Kierkegaard

(1813-55 in Grimsley 1973) because the person has existence before essence (Sartre 1948), whereas Kierkegaard's theory was that existence came from essence. For Sartre (1948) and Novack (1966) there is no human nature, no essence, no God and no understanding which is detached from common experience (Heidegger 1927/1962). The human being is always looking forward to making choices, always on the quest to extend her possibilities. As such she possesses intentionality in existence before she possesses essence.

The premise that intentionality is not carried out by some other worldly mind rests comfortably with Whitehead's position that the learning of movement is carried out pre-reflectively, the idea of Merleau-Ponty's 'knowing body' and Kretchmar's (1994) criticism of the idea that 'two radically distinct entities (mind and body) would, or even could, affect one another' (p.39). So every experience a child has possesses intentionality which is embodied; intentionality is not a mental concept.

- d) **The form of consciousness through which a person makes sense of the world must itself contain the concept of 'person'.** I agree with Pring's account but only in so far as the person relates to others as people. Consciousness, as stated before does not exist as something which is describable in non-physical terms. What does exist is intentionality, and it is intentionality which enables a person to relate to others as people and not consciousness. However, I argue that I am a person even before I am aware of the existence of others. Pring states that 'agents relate to themselves and others as a person'. This ability to relate to others gradually 'emerges' and is therefore developmental. Bruner (1975) illustrates this developmental premise with a baby who communicates with and recognises the intentions of her parent. This recognition is essentially a starting point for the learning of language. Pring (1984) also identifies three developmental premises through which seeing others as a person emerges. Firstly, the child can see her

mother's reaction when she cries. Very early on she understands that by repeatedly demanding something, whether verbally or non-verbally, she can gain attention because it is part of the bonding process. The child recognises that her mother has attributes such as intentions and emotions but does not fully recognise that these may be different from her own.

Secondly, the child can have a concept of the person but has not seen the wider potential of this recognition. This would mean that to accept another as a person, she would need to give him the same rights she expects for herself. At various times and in various places within the history of civilisation, particular people have been denied this recognition. The Jews, slaves, women, the disabled and children have been seen as oppressed groups (non-persons) in various societies. The oppressor recognises that he is a person with all the rights which that implies; however, he rejects the oppressed the same rights he expects for himself because he does not recognise the Jew, the slave, the woman, the disabled or the child as a person. And for some, there is the inability to recognise that I do not see or understand the world from the same perspective as you. My values and attitudes contribute to a different way in which I construct my own world, presenting a position that there are multiple realities created by each person (see Chapter Five - Research Methods).

Thirdly, personal understanding becomes increasingly sophisticated (Pring 1984). Peters (1974) outlines the development of this qualitative change. In the 'pre-rational' and then 'ego-centric' stages the child appraises people in an instrumental way which is closely related to Sartre's (1943) consideration that the person sees another person as an object. Peter's (1974) stages are followed by 'realism' where the person knows that others have various roles for example of teacher, mother, father, daughter, son, and therefore hold distinctive views from their own unique perspective. Later the person enters the stage of 'autonomy' where she fully recognises the

possibility of relating to someone as a unique individual and not as an object.

Sartre's (1943) analysis of the ways in which a person identifies with another person is different from Pring's (1984) model. Sartre considers that other people see me as an object and as I sense something critical in the onlooker's gaze, my own embodiment is called into question. As this happens I begin to disassociate myself from my own body which is integrally involved in most aspects of my existence (Whitehead 1990). Sartre (1943) suggests that as another person appears to me, so I pass judgment on myself as an object and further, that the other person establishes in me a 'new type of being' (p.222). This can have a negative effect on the person in the instance of shame, which Sartre outlines, or a positive effect on the person in the instance of pride. Of course, this is only one perspective in which I can view another person. If I wish to understand and/or help the other person I can adopt a person centred approach to understanding rather than Sartre's body-object perspective. In this approach I recognise personality and character traits which contribute towards making the person a person, and not merely an object. Sartre does not acknowledge fully this approach, yet Pring (1984) argues that unless you have a concept of a person you cannot relate to another as a person. For instance, he recognises that a person has mental attributes or intentions and emotions, but makes the assumption that these are only mental attributes and not experienced or expressed as an integrated person. I will return to this point in my discussion on the emotions later in this chapter. For PE, how the teacher responds to the child's efforts is an important factor in enabling the child to build up a conceptual map of other persons. If the teacher encourages inappropriate attitudes to her pupil's embodiment (for example, dealing with the body as an obstacle to overcome in order to achieve the perfect forward roll), then failure for the child to recognise, not only herself as an embodied being, but of others around her, could result in failure to relate to others as persons.

e) **Persons also possess moral attributes, we ascribe them rights, obligations and duties.** These are mental aspects for Pring but it is not just a question of mental aspects which possesses moral attributes. In my later argument on intentionality, I will suggest that the emotions are the reason for the person's intentional acts and as such her emotions contribute towards the direction of her moral choices. However, it is not only these dimensions of the integrated person which comprise moral attributes, and Pring's assumption that the person only has moral attributes through mental processes is inadequate. A person can display moral attributes physically as well as emotionally and cognitively. For instance, the body as a display of morality has been evident through history. Mediaeval attitudes considered that the body was the bearer of bad qualities (Harré 1986), the 'Jane Fonda' and body building syndrome show that exercise is not simply engaged in for positive health benefits, but also for the display of moral attributes, where there is moral superiority displayed by fitness fanatics and health food enthusiasts (Harré 1986 and 1987). This display of moral attributes, through both the physical, emotional and cognitive aspects of the person contributes to make an integrated person.

However, any discussion on morality will be value laden because morals are a person's ability to distinguish between right and wrong, good and evil and are therefore essentially contestable (Gallie 1955-56). I will limit my discussion on morality to the notion that morality may be essentially seen as a way of answering the question, 'what actions, events and experiences contribute to our personal well-being?' Strawson (1970) considers that certain human interests will be universal in a moral community, for instance 'some claim on human succour, some obligation to abstain from the infliction of physical injury ... the interest in not being deceived ... the abstract virtue of justice' (p.102). The moral interests of the person will be examined in more depth in Chapter Eight where I look at the ideal of personal well-being. As Meakin (1994) states, universal morality goes beyond social morality and

the pursuit of ethical ideals where the person pursues her own 'projects, plans, relationships, ambitions, commitments, and the like' (Raz 1986 p.291). As we perceive objects or people, so we make choices to act, and in the act, we adopt a moral position.

Yet fundamentally, moral values are essentially shared; for instance, Warnock (1996) presents the classroom as the context for moral education where particular 'vices' are unacceptable across cultural backgrounds. She discusses the bully, the liar, the thief and the child who uses abusive language and states that:

No-one, whatever their cultural background, or the religious source, if any, out of which their moral convictions flow, can do other than morally condemn people who are cruel to the weak, who pursue their own gain at whatever cost to other people, who care nothing for hurting or merely offending others, who neglect or abuse those for whom they are responsible (p.49).

Warnock (1996) further argues that thugs, muggers, thieves, vandals, the violent, the indifferent and the fraudulent do not possess moral values, they do not realise there is anything against their behaviour except the fear of being caught. If this is true, then these people could be considered non-persons within Pring's model because they do not fulfil their rights, obligations and duties. I have no particular position on this question; I consider that the moral attributes of a person to be worth mentioning, but beyond the real focus of my thesis. To consider this area in great depth would require deeper philosophical engagement.

However, Warnock's suggestion of amoral people is a generalisation which she has not supported with empirical evidence. If my argument that, as we perceive objects or people so we make choices to act, and in the act we adopt a moral position, is correct, then the 'thugs, muggers, thieves, vandals, the violent, the indifferent and the fraudulent' (Warnock 1996 p.49) have made choices to act, but have arrived at a moral

position which is not consistent with the values of the majority of society. Also, their choice to act in this way may not be consistent in their overall lifestyle. For instance, the thief may steal material goods from a neighbour's house, but may prevent her daughter from having an abortion. She possesses moral values which are relevant to her social context. At a deeper level of reflection, this last example raises many questions, and I think it serves to illustrate that a person is a person whether they are deemed 'good' or 'bad', moral or amoral.

The moral debate in PE and sport is extensive and I only wish to highlight it, rather than consider it in any great depth. Acting within a moral framework has always been an important factor in PE, particularly within sports. Many writers in the field debate moral development through PE (for instance, Arnold 1984 and 1997, Morgan and Meier 1988, Hyland 1990, Simon 1991 and Kretchmar 1994). The PE document (1994) holds a moral position in that it asks for 'fair play, honest competition and good sporting behaviour' (p.2). The emphasis here is on games or sport related activities rather than on gymnastics and dance. I end this section by reiterating my earlier statement where, although I have no doubts about a person being a moral agent, the problem I find with Pring's definition is that the moral actions of the person are, for him, mental attributes. In light of my previous discussion, this is inconsistent with a phenomenological perspective.

This concludes my critique of the defining characteristics of the person as outlined by Pring (1984). I will save summarising my argument until after the next section, as this will give a more holistic picture of the threads I wish to pull together. The next section will consider the emotional dimension of the person as this is absent from Pring's account of the person (the spiritual dimension is also absent from his account although from a monist perspective the spiritual dimension does not exist). I will begin the next section with a definition of the emotions and then consider whether the emotions are a defining

characteristic of the person.

The Emotional Dimension of the Integrated Person

Within Whitehead's suggestions for teaching PE, she has implicitly identified the links between her approach to teaching PE and the emotional dimension of the person. For instance, in suggestion one she states that the teacher should be 'sympathetic and encouraging' (p.151) and that the children should be equally supportive. In suggestion two she argues that children should only perform to each other if there is no chance of the child being humiliated. In suggestion three she asks that the teacher should enable the child to succeed. In suggestion four she asserts that the children should feel secure. In suggestion seven she believes that the teacher's look should display empathy for the child. In suggestion nine she urges the teacher to avoid emphasis on comparison with others so that the child does not feel a sense of failure. Finally, suggestion ten points to the clearest link between Whitehead's approach and the emotions where she claims that PE can contribute towards a sense of harmony experienced by the child. In light of this evidence it is important to discuss the concept of emotions.

Existentialism and phenomenology emphasise the nature of emotions, an area which has been neglected in traditional philosophy as the emotions were considered to be relegated to the realms of psychology (Morris 1991). Central to a phenomenological understanding of the person are the contents of human experience, or lived experience. Crucial to the discussion of lived experience is the integrated person's own subjectivity and understanding of emotion. I will therefore, clarify my usage of the word 'emotion'.

There has been a predominance of thought since the seventeenth century which gave the emotions a simple involuntary affective account. Some philosophers however had more subtle arguments; Aristotle (1941) and Spinoza (1677/1993) both held a loosely cognitive theory of the emotions. Plato (1951) reasoned that the mind was superior to the body,

thoughts were superior to emotions, reflection was superior to sense perception and knowledge was superior to sensuous pleasure. For the purpose of my thesis I have classified two main theories about the emotions, the language of emotions and the culture of emotions. This is only a simplistic distinction and all the theories have slightly different interpretations which tend to overlap; nevertheless I will remain with this broad categorisation for clarity. Amongst philosophers and psychologists, there has been a tendency to abstract the emotions from the person and to study emotions in isolation, to empirically test what is love, what is anger, what is pride. This type of study is unhelpful as an emotion is only an emotion because of its interrelatedness to the person. There is a person who is in love with cricket, there is person who is angry that she did not hold her handstand for longer than three seconds, there is a person who is anxious about climbing the wallbars and there is a person who is proud that she achieved secondary flight from the horse. Therefore, to examine the notion of emotions there is a need to study the person.

Sartre (1970) says that emotions are ways of discovering the world and our emotions merely remind us of something we already know. In other words, if I am proud of the achievements of my children, it is because they have acted in a way which has enabled me to experience pride. Of course, just because I feel proud of my children does not mean that everyone will experience the same emotion and qualities of pride will vary between people and cultures (Spurling 1977).

Nevertheless, psychology has been seen to be the predominant field which examines human endeavour to account for human emotions (Donaldson 1992, Harris 1989, Reissland 1988). However, philosophy has a role to play in the study of emotions and philosophers such as Gordon (1987), Griffiths (1993), James (1844), Kenny (1989), Meakin (1990) and McNamee (1992) have been drawn to a philosophical discourse on the emotions. They see this area as of central importance to philosophical discussions about

the person. I will now examine the two broad categories which I have identified, that of the language of emotions and the culture of emotions.

Language of Emotions

Kenny (1989) states that language both prescribes, describes and expresses. Expression is the most primitive and basic use, the 'one on which the other uses are built' (p.50). Therefore, I can experience an emotion because I have gradually built up a picture of what that emotion is like through interaction with others. However, the language used to describe and interpret emotions may sometimes do more to confuse than clarify. We use the verb 'to feel' to express both emotional states and sensations (Kenny 1989). I feel rage and I feel the wave crashing round my head, the former is an emotional state, the latter is a sensation with one, some or all of my five senses. It is wrong to think that emotions are felt in the sense of being perceived by some inner organ of emotion. Of course, the symptoms of the emotion may not differ very much; for instance, when frightened of something a person may experience sweating and trembling or may run away. Feelings or responses to an emotion are the sensations which are linked with the symptoms of an emotion and are not the emotion itself. So we have an emotion which may mean the person experiences some type of behavioural sensation or response, but this response is not the actual emotion.

Yet my emotion is not something which is purely a private introspective experience, and statements about emotions do not describe behaviour, they interpret it (Bedford 1986).

Emotional behaviour is not homogeneous and Bedford suggests that:

... people who share the same information and the same expectations about another person's behaviour may possibly place different emotional interpretations on that behaviour ... (Emotion) words, when used without qualification, carry implications not merely about behaviour, but also about its social context (p.21).

Bedford examines two closely related emotions, shame and embarrassment to clarify the argument about emotions interpreting behaviour. The behavioural responses of an embarrassed person are not that different to the behavioural responses of the person who is ashamed, yet there is an important difference in social contexts. For instance, the child who comes first at sports day is mildly embarrassed at having to go up in front of all her peers and parents to receive her rosette. It would be incorrect to report that she was ashamed at having to go to receive her rosette for, with the first, there is nothing reprehensible about going up to the Head. Shame would only be present if she were to be going up in front of the school to admit to something she had done wrong. There is always the element of fault with the person who experiences the shame. Embarrassment is because the situation is awkward and does not impute that there is any blame.

Harré's (1986) work summarises the use of 'emotion' words in three points:-

1. Many emotions have a typical behaviour display which is strongly influenced by cultural conventions. For instance, the process of grief in British society is kept hidden from others whereas in Indian society the process is more public.
2. All emotions are intentional in that they are always 'about' something. Sometimes the identification of the intentional object of an emotion state does involve cognitive 'work', but not always.
3. Emotions are differentiated and situationally relative by the involvement of the local moral order (p.8).

Emotions have two distinct principles, those which are expressible non-linguistically - hunger, thirst, lust and sleepiness, and those which are only expressible linguistically - faith, guilt, worship. These two aspects Kenny (1989) identifies as firstly passions and

secondly sentiments. At first glance these distinctions do not seem to agree with Harré's three point theory except in the case of non-linguistic emotion which is always accompanied by a typical behaviour display. Harré (1986a) then points out that the recent psychological accounts of emotions are deficit in that, the cultural dimension is often absent. The local language and the local moral order impinge heavily on our understanding of emotions and he creates the following model.

Culture of Emotions

Harré (1986a) analyses his empirical work with five predicates:

- i) There is an inversion of a standard of valuation. Fear expresses an emotion proper to a context of threat or danger, when the intentional object of the fear is generally unambiguous.
- ii) There is encouragement by one culture of what is suppressed by another. For example, overtly exhibiting love for a partner in public is accepted by one culture but deplored by another culture.
- iii) A strong form exists in one culture of that which is weak in another. For example, feelings of patriotism may be strong in one culture and weak in another.
- iv) There are historical changes in the emotional repertoire; again the feeling of patriotism changes with the historical context.
- v) There are quasi emotions which are felt states of being that are closely related to the physical conditions of life. For example, misery when coming down with flu, cosiness when sitting by a warm winter fire (p.10-12).

Although Kenny (1989) does not explicitly acknowledge the differences between cultures to aid with the understanding of emotion, he does illustrate his argument by stating that understanding the language of emotions can only be accomplished with reference to the context in which the emotion is expressed. Kenny's wider meaning for any understanding of emotion is shared and public, and I assume that this is closely related to the social context which both Harré (1986a) and Bedford (1986) outline.

It was evident from Whitehead's suggestions that emotions play an important role in her model for teaching. This has encouraged me to explore the notion of emotions and so far my argument shows that:

- a) Emotions can be expressed behaviourally, behaviourally and linguistically or linguistically.
- b) Emotions can only be understood by reference to a given social context.

Pring's Model of the Person - A Deficit One

Pring's model has been a useful springboard to debate the notion of the person as it shows a taken-for-granted assumption about the nature of the person which relies on a dualist perspective. Both Meakin (1990 and 1994) and McNamee (1992) have critiqued Pring's account of the person within the context of PE and its implications for the teaching of PE. This has been a useful starting point for my own critique. However, they have perpetuated the use of the language of dualism and in the next section of this chapter I will deal with a continuing critique of Pring's (1984) five characteristics of the person, where I intend to show that Pring's account of the person has an essential characteristic of the person missing, the emotions. He also omits the spiritual dimension of the person, a concept which I will briefly outline as a conclusion to this chapter.

There have been critiques of Pring's (1984) model of the person, in particular, Meakin (1990) and McNamee (1992) identify the emotions as missing from Pring's account. However, McNamee (1992) criticises Meakin's (1990) ensuing account of the emotions because, although Meakin identifies that emotions are a defining feature of personhood (Meakin 1990), Meakin does 'not offer an argument to establish a logical relationship between personhood and emotions' (McNamee 1992 p.14). Nevertheless, Meakin (1994) accepted this omission and argued that emotions are the characteristics whereby a person is defined. He proceeds to clarify the logical relationship between the emotions and the person. A similar argument is presented by McNamee (1992) whose argument is based within the context of PE and therefore I will examine his debate in more detail.

The Centrality of Intentionality to the Emotions

McNamee (1992) regards a person as one who holds an 'import' towards an experience which is directed towards a certain object; again pride in my children means that I view my children as important and can therefore feel proud of them. Taylor (1985) describes these 'imports' as a feature of our experience where we attach importance to our purpose as a human being. In other words, there is a sense of intentionality towards that experience. As we attach importance to our actions and thinking we make sense of our experiences (Merleau-Ponty 1962). The child has repeatedly tried to accomplish a handstand but has never been successful. She becomes frustrated and decides that she will persevere so that she can be like her peers; it is important to her that she can do a handstand and as she practises, so she begins to make sense of her inability to achieve the perfect handstand. Each description of a given situation that we consider important involves some type of emotion (Donaldson 1992), either a desire, a motivation or a feeling, for example 'fear', 'delight', 'coveting', 'pride', 'shame', 'humility'. McNamee (1992) states that these types of emotion can only be given sense by beings who can experience them, interpret them and share them through language.

McNamee (1992) further argues that 'if these feelings of a given situation were inarticulate we could not attach importance to them' (p.15) and therefore there would be no intentionality behind the situation. I clearly see his argument behind this statement which looks at the world from the position of an articulate adult. However, I have often watched young children who have little or no language, who cannot articulate emotion linguistically, yet there is still that sense of intentionality in their experience. The toddler plays with a large red ball on a Sunday afternoon, laughing and smiling, trying to encourage her parents to join in. The following day the ball is not within sight. However, she knows where to find it and goes on a search for it, but when she gets to the cupboard it is not there; her face drops and she starts to sob. The child has thought about where the ball is usually kept and she has gone to the cupboard because she attaches some importance to the red ball. It may be argued that she is using a non-verbal form of language to express her emotions. However, McNamee (1992) seems to be arguing that a child who is able to articulate between different feelings in a variety of situations is a person. What is unclear is the stage of development the child has 'a capacity to act as' ... an agent ... 'who can properly explicate what the feeling gives', and how articulate a child needs to be before she can properly be called a person. Sarah insists that she is going to jump from the bench backwards, I urge her to be careful, she jumps and goes straight into a backward roll. She stands up looking very proud of herself and I ask her how she feels. She just beams at me and continues on to the next piece of apparatus.

A child uses her pre-linguistic expression to communicate her needs, wants, desires and emotions which are of 'import' to her, or as I prefer, have intentionality (see Chapter Two). Stern (1985) makes a distinction between different senses of self as the baby develops in the first two months of life, the 'emergent self', where the child relates one experience to another, and from two to eight months, the 'core self', where the child can distinguish between herself and another person. Stern does not discuss whether the child can be said to experience emotions. Nevertheless, Donaldson (1992) reasons that the

possibility of the child experiencing emotion within Stern's (1985) argument is strongly implied and she uses the work of Dodd (1979), Murray (1980) and Murray and Trevarthen (1986) who report observations of behaviour in infants. They find that the infants seem to express emotion. Kenny (1989) supports this position and suggests that emotions have both bodily manifestations and characteristic objects, in that fear has bodily manifestations of trembling, sweating and running away and the characteristic object of the fear is something which we are afraid of, for example we may be frightened of the dark, or spiders. However, as already discussed, it may be possible to place different emotional interpretations on the same behavioural response. The young child does not have the linguistic ability to acknowledge an emotion, but the emotion which directs her intentional acts and the behavioural response, are present before her linguistic ability. The young child's emotions are the 'primitive stock on to which the parents graft the exotic growth of the language used in the community for description and prescription' (Kenny 1989 p.50), and as Donaldson (1992) states, 'the baby's experience is a seamless cloth, rich in strands but tightly interwoven' (p.49). The young child's emotion, intention and thinking are integrated, even though she does not have the words to reflect on her experiences. All human beings have intentionality towards experiences and as expressive language is developed, so the person makes sense of those experiences with increasing complexity. The language used can either be linguistic or behavioural and responds to an object or a person in an intentional act.

So, let me create an example to illustrate my argument. Any critique of my model of the integrated person should focus on the analysis and interpretation from the model and not necessarily on the model itself. My person is not 'complete' but the description is focussed to enable me to propose key issues of my argument in a realistic context. I present a model of the integrated person in a school environment which also takes into account that the process of education goes on beyond the school. The profile is for illustrative purposes only.

The Integrated Person

Rebecca is 11 years old. She enjoys school although she does not enjoy all the curriculum, especially those in which she is told what to think. She enjoys PE, even if at times she complains of her legs hurting, or that the floor on which she is asked to spread out is hard and cold. She prefers drama where she can explore different emotions through role play. Nevertheless, she understands that if she is to achieve at school then she will have to concentrate hard on literacy, numeracy and science. She particularly dislikes geography as it seems to her she is just being given a list of facts, there is little time for her to research the subject for herself and therefore she is disruptive in class, makes jokes and spends rather too much time talking. She has many friends, but two particularly close friends. She recently took up a subscription with a wildlife magazine and has now adopted a dolphin to save it from being killed. She likes to wear fashionable clothes and spends time buying the latest clothes and making sure she chooses complimentary colours; she feels proud of the way she looks. She watches some of the TV 'soaps' criticising and talking about her opinions to her friends. Twice a week she goes with her friend to the swimming pool and two evenings she goes roller-blading at the local park. At the weekend, she often goes out with her family walking and sailing.

In my profile, Rebecca can be seen to have emotional responses to all the situations she experiences and these are defining characteristics of the person she is, and is becoming. For instance, she takes time to care about her appearance, she senses other people's judgment of her and tries to buy clothes that will not label her 'uncool'. All her choices are intentional acts about the activities which she enjoys, in fact she clearly fits with Raz's (1986) model of pursuing her own goals to contribute towards her sense of personal well-being. Although her acts are governed by her schooling, her desire to follow fashionable trends and the influence of society, she is the one who makes those intentional acts. The acknowledgement of her own rights and duties is responsible for her sense of morality. She sees the welfare of the planet as of paramount importance to her, yet she

sees her own right to express her opinion and decide her own course through life on the basis of reasons which she constantly reviews. Central to her decision making is the notion of intentionality, in that she acts deliberately; she can make choices. The process of choosing one course of action rather than another involves her in thinking about the information which will contribute to her final choice, and most importantly, she will consider how she feels about each course of action. The emotions she experiences may be of embarrassment in that she wants to conform to the expectations of her family, friends and her particular perspective of society, and in this sense there is a link between intentionality and emotion. If there was no sense of an emotion within her choice there would be no motivation to make a choice (Meakin 1994). A rational choice can be made, but within the notion that rationality is not an 'operation of pure thought in isolation from more primitive layers of experience, but in terms of its ground in perceptual experience' (Spurling 1977 p.34). Perception in this sense is the primary and primitive level of experience with thought and understanding extending from this experience (Merleau-Ponty 1962). Rationality does not stand alone from the person but links with intentionality as a fundamental characteristic of the person.

Donaldson (1992) argues that emotion is not wholly excluded from any activity. She uses the example of small talk where 'one may ask casually, "what did you do yesterday evening?"'(p.269). This form of talk is accompanied by no emotion as the response has no significance for her. However, Donaldson suggests that soon the talk turns to gossip and then an emotion creeps back in to the situation. Without the emotion to make intentional acts there would be no intentionality and as such the capacity for emotion is another principal defining feature of the person.

The Centrality of Emotions to the Person

The emotions have a central role to play in our sense of being a person. In fact, it could be said that by exploring our emotions and expressing them in a variety of ways through

self-reflection and reflexivity we can have a meaningful existence (Whitehead 1990). Meaningful here is taken to denote the making sense of the world around us and our interaction with that world. I agree with Whitehead's (1990) idea that by engaging more with the emotional dimension of my being an effective interaction with the world makes my life more meaningful. However, this effective interaction does not assume that it is a stage in childhood which is passed through to reach higher things, but an interaction which, once experienced, can be constantly refined through reflection. The gymnast experiences a forward roll for the first time, a basic skill which initially may involve an element of fear. Once used constantly, she can refine the movement all through her life to gain an effective interaction with her environment. This interaction involves an emotional response from the integrated person as she learns to deal with the fear she experiences and moves towards more complex movements which may incite a different emotion, that of joy or exhilaration, for example.

Donaldson (1992), Freud (1937), Harris (1989) and others explore the manner in which we control our emotions, for instance, by either immersing ourselves in them, accepting them, or deceiving ourselves through 'defence mechanisms' (Donaldson 1992 p.193). This aspect of dealing with our emotions is not an area which I wish to engage with as it is not central to my thesis, I only acknowledge here that it is possible to control our emotions, the control itself exhibiting intentionality.

Language and Emotions

Taylor (1985) recognises the complexities of attempting to define our emotions and the importance we give those emotions through language:

The paradox of human emotions is that although only an articulated emotional life is properly human, all our articulations are open to challenge from our inarticulate sense of what is important, that is, we recognise that they ought to be faithful articulations of something of which we have only fragmentary intimations... There is no human emotion which is not embodied in an interpretive language; and yet all interpretations

can be judged more or less inadequate, more or less distortive. What a given human life is an interpretation of cannot exist uninterpreted; for a human emotion is only what is refracted as in human language (p.75) (my emphasis).

I think it is the 'inarticulate sense of what is important' that is critical here as young children have this sense of what is important to them without necessarily having the language to express that 'articulation of something of which (they) have only fragmentary intimations'. If a person is unable to articulate her emotional life, then according to Taylor (1985), she would not count as 'properly human'. I think that this definition denies inarticulate people access to being a person and clearly his debate is not supported by the arguments of Donaldson (1992), Dodd (1979) and Murray (1980). I acknowledge that Taylor's (1985) account presents a wider understanding of the notion of language. To define our emotions is a complex process, one which develops through increasing linguistic ability, and also one which gains greater clarity for the person through a sharing of understanding within a forum for open discourse. But I do not accept that a person is not a person until she has access to the ability to articulate her emotions. It is very obvious from a young child's reaction to situations that she experiences emotion, but she does not have the linguistic ability to communicate that emotion, except through actions. LeDoux (1989) claims that there is overwhelming evidence to suggest that the infant has affective computations which depend on neural networks to experience a process of value feeling in simple situations. Therefore, neurological knowledge supports the belief that infants do experience certain varieties of emotion in the early months of life (Donaldson 1992). The complexity of the person comes with development and the interpretation of her emotions with increasing complex language systems. Taylor (1985) states that 'human life ... cannot exist uninterpreted' (p.75) and I would assume that this is true, but I think it must be acknowledged that the interpretation can be on a number of levels and not only through language. The child initially interprets her world through action responses. As she develops into a more complex person, so her ability to interpret her world in a multi-dimensional way becomes evident. She may use behaviour and/or

language to express her feelings, and as her ability to use language becomes increasingly complex, she can explore the intricacies of her emotions.

The Fallacy of an Inner and Outer Dimension to the Emotions of the Integrated Person

My previous argument in Chapter Two (The Body-Mind Debate) shows the body to be central to the integrated person and I can therefore eliminate the notion of an outer part which is purely physical and an inner part, which consists of purely private mental events. The language which we use only serves to perpetuate this dualism. Harris (1989) seems to accept this stance and argues to maintain the distinction between outward expressions of emotion and the emotion itself, thereby intimating that there is an inner hidden expression of emotion and an outer behavioural response. He argues against James' (1884) assertion that the emotional behaviour we display gives us a cue to how we are feeling. Yet if the language which is used to describe an emotion is closely examined, it is obvious that the 'emotion' word used is public and shared (Kenny 1989). The child's emotional response is given a label by others. If it were a purely private mental event then there would be no label for that emotion and there could be no way to check whether the child was using the emotion word correctly or incorrectly. Although the intricacies of the emotional response may differ, general consensus exists about emotion words; for example, anger may be directed to some injustice suffered by the person.

The thesis that the child's emotional responses are purely private and that the 'real' person lies behind the appearance is questioned by Sartre (1943/1969) who argues that there is a need to overcome this separation of the appearance of the person and the 'being-behind-the-appearance' (p.xxii). Kenny (1989) states that this separation is a philosophical mistake made by Descartes who thought that the contents of the mind were a 'hidden and private realm' (p.9). For Descartes, the real person lay behind the bodily appearance which is on show to others. Sartre (1943/1969) contends that there is a new

opposition, the 'infinite and the finite' (p.xxiii) where the 'object' is only an aspect of the object but that the object is totally in the object and is totally outside the object. Therefore, appearance is concomitant with being, there is nothing hidden and inaccessible. Of course, we can keep secrets from others should we choose, but the idea that there is a 'being' behind the appearance which no other person can understand is a mistake. I may act in a particular way with one person, share secrets with another person, discuss politics with yet another person, and each person would have a particular understanding of me. Yet if they all sat down together to discuss me, they may gain an overall impression of the type of person that I am. Although this may be a limited picture, if enough people who had spent a considerable length of time with me sat down together to talk about me, a more holistic picture of the type of person I am would emerge. I therefore suggest that 'being' is different in different contexts, but that it is the totality of 'being' nonetheless. For instance, when going for an interview, there may be a sense of nervousness experienced which the interviewers may perceive. After the interview is over, the interviewee may discuss with her friend that she did not present herself as she would have done in a less threatening situation. Nevertheless, this was the person as appearing in these circumstances, it is only one aspect of her, but one aspect in her totality in that context.

Further, we may have certain expectations of the type of role a person will have from the appearance of the person. The male midwife, with the rugby players knees, would go against all preconceptions I might have of the typical midwife; the gentle voiced sergeant major, instructing her troops, seems far from the stereotypical gendered image I may have of a typical sergeant major. It is not however that the appearance hides the 'real' inner person, it is my preconceptions of what that person should be like. The job she should do, the way she should talk, the obligations and duties that I expect her to exhibit. It is my own frame of reference which limits my ability to relate to her as she is; the soft voice of the sergeant major is part of who she is and not some hidden inaccessible person behind

the appearance. My own understanding of her is constrained by my initial impressions of her and my socio-cultural expectations of her role.

I Am My Body, My Body Is Me

The body, for Popper (1977) and other dualists, is a vessel which carries the mind, it is expendable in that we can 'do without ... parts of our stomach; without limbs, without eyes' (p.117). Of course, it would be a mistake to deny this as present medical advances show that this is true. However, I would argue that we can do without these parts of our body, but nevertheless I am my body and my body is me. I can exist without certain physiological aspects of my being but these missing parts influence my being in the world and how I create meaning in the world.

Consider the male body builder. The quest for muscles is a journey towards a different type of person. In Wacquant's (1995) review article, he describes Sam Fussell as a young graduate of Oxford who had no predisposition to weight-lifting but felt threatened by the dangers of New York where he worked. Sam decided to arm himself with muscles to combat these daily terrors. He tells us the story of the changes that this young man went through in a period of four years. He initially describes the two photographs of Sam; firstly as a 'frail, lanky, and slightly nerdy blond student' and the transformed Sam who is a 'colossus of protruding muscles, sinews, and veins who literally bulges out of the second (photo)' (p.163). I could assume that it is the body of Sam which has changed, but as I read on, the article describes Sam the person, who as his body changes, so does Sam. Wacquant says 'Sam is no longer playing a role, he *is* a bodybuilder. Proof, he dresses, feels and thinks, walks, talks, and acts like one' (p.165). Sam has used the body building to display his moral worth or superiority (Harré 1986) and in so doing, has changed his whole person. Featherstone (1991) states that 'fitness and slimness become associated not only with energy, drive and vitality but worthiness as a person' (p.183). In Sartre's (1943) terms, if the embodiment is focussed on as an instrument, this has

negative consequences. However, Whitehead (1987) suggests that this does not give the whole picture to the argument. She would hold that if the person was totally centred upon the project, for instance, Sam was totally consumed by body-building, then unless he fell short of his own personal goals for building his protruding muscles, he would not become alienated from his own embodiment. But she further argues that:

Were this project to become my whole way of life however, and were I to be totally given over to a body-object or body instrument focus, there would be grounds for unease. The body itself is not all there is to existence. The embodiment is one facet of a range of potentials we have ... To spend all our time turned inwards, focussing solely on its form and function for its own sake, would indeed be narcissistic (Whitehead 1987 p.138).

Yet the example of Sam Fussell could seem an extreme case. Think of the student teacher on her final teaching practice. At the beginning of this experience, she is wary of her new surroundings and she is unsure what is expected from her within the unique culture of this school. So, she spends time talking to the teachers, the children and the support staff. As the weeks go by she gradually begins to fit into the culture of the school. The final week approaches and she enters the staff room, makes herself a cup of coffee and sits down to discuss her previous lesson with her tutor. Other teachers come and go from the staff room and conversation flows naturally between the student teacher and her colleagues. She not only dresses like a teacher now, she acts, thinks, talks and feels like a teacher (Mead, 1934, Schutz 1970 and Nias, Southworth and Yeomans 1989). The student teacher has not 'turned inwards' on her embodiment, but her embodiment is 'one facet of a range of potentials'.

Merleau-Ponty (1962) makes a similar observation where our embodiment is used by the other to 'read' the mood or character of the person. The gestures are not signs that a person is reacting in a particular manner, intimating that there is something behind the gesture of a psychic nature, the gestures are understood within the context of the person's

relationship with the world. Whitehead, (1987) describes this aspect as 'the body-for-others' (p.115). She uses the work of Sartre to illustrate her theory. She states that:

... I am not viewed as overjoyed simply because of my alert posture and expansive gestures. An observer's understanding of me in this frame of mind¹ is a result of the way he perceives these gestures - first against a background of my aspirations in relation to present events; second as part of a developing pattern of bodily symptoms and presentations; and third as interlocking with how I feel about the situation evidenced in my speech. If the observer knows me well and is familiar with the way I respond to events, he will be particularly confident in describing me as overjoyed. My body-for-others can therefore constitute an important mode of access for the Other in his coming to know me' (p.115).

I think these cases illustrate that we, as human beings, are our body. Our body is not an external facade which we present to the world, but is the manner in which we go into the world, rather than the world coming in to us.

Embodiment and the Integrated Person

Merleau-Ponty's (1962) phenomenology of the body or 'embodiment' suggests that our body is central to our existence. He argued that it is impossible to talk about human perception without a theory of embodiment. Therefore, human beings exist as a dynamic interplay between the corporeal form and personal acts. A person is a body and has a body (Berger and Luckman, 1966). As such there is a distinction made between the objective and the subjective, and can be seen to have a dual nature. Yet this is not the dualism of Descartes, Popper or Eccles, but an extreme form of empiricism (Priest 1991). The person, for Merleau-Ponty, is central to the world in which she exists. The person moves out towards the physical and social environment. This is certainly not the same person as described by Popper (1977) because Merleau-Ponty's person exists from the outset, whereas Popper's person is an empty vessel waiting to be filled with experiences which are given.

¹ Even Whitehead has fallen foul of dualist terminology here.

Merleau-Ponty's person however takes those experiences and sustains them, and as such, creates herself in the way she wants to create herself; the person is, as Schmidt (1985) outlines, 'a peculiar sort of subject ... a subject which both shapes and is shaped by the structures it employs' (p.163). For instance, one could argue that Sam the body builder has been influenced by the world, he has read a magazine containing articles about Arnold Schwarzenegger and wishes to copy this body type. It is he who has gone into the world, the magazine did not find him, he found the magazine. The choice to do this was his and not a choice which was made for him. But the cultural and social imperatives enforced on the real Sam may have forced him to make those choices about re-creating himself. This links with Popper's world coming to the person but not with Merleau-Ponty's person going out into the world.

There are clearly some anomalies about the person and whether the person is created by the social world, or whether the person exists before the social world, or whether there is some alternative argument. I suggest that to answer this question is similar to pondering whether the chicken came before the egg - there is no useful answer. However, I would like to argue, that as the person moves in a social world, she is anxious to learn from all the experiences which are offered to her, in other words, she possesses intentionality before essence and emotion before intentionality. Some of the social influences dictate the sort of person she becomes, clearly some choices are made by her as to which direction she wants her life to go. As the child develops and is able to use language to express her intentions in more complex ways, then she begins to make more complex choices. These choices are influenced by her socio-cultural environment which is an influence rather than the total dominating force. As Sartre stated (1943) I exist before I possess essence.

The Social Dimension of the Integrated Person

Mauss (1985) describes the person as a product of society and culture, or as I would suggest, the person is a product of the social world, which means she possesses the

capacities, rights, duties, statuses, virtues and traits through which society organises its members. An holistic picture of the integrated person is one which sees the person at the centre of herself, interacting with the world, with intentionality and bodily behaviour as one and the same. The person is the subject and not the object, the world is seen and experienced from the integrated person's subjective perspective.

The Marxist existential philosophers, Sartre and Merleau-Ponty, focus on human subjectivity. This is not the rationalist or idealist philosophy of a cognising subject but the integrated person who is not only 'a thinking subject but an initiator of action and a centre of feeling' (MacQuarrie 1973 p.2). The existentialists have an emphasis on the individual's subjectivity and are against rationalism, often paying lip-service to the truth that the integrated person lives in an essentially social world (MacQuarrie 1973). A key area of Kierkegaard's theories was that he denied the importance of the social world to the formation of the person (Collins 1953, Grimsley 1973 and Hannay 1983). Yet this social world is not the objective reality which Rickert (1986) argues for, but a social world which is grasped through understanding the meaning of conscious experience and considering the common themes which exist between people. For instance, a child may be asked to describe what it felt like when she entered the gym for the first time. A common theme of understanding or response amongst children to this question may be that the gym seems enormous, echoing and cold. Such common themes contribute towards the interdependent meaning which is gained through joint experiences. Through a sharing of these themes the person begins to understand what that experience means for herself and for others. Therefore, it is a multi-dimensional world in which we live, the emotional, physical, social and cognitive worlds existing as interrelated and simultaneous. These worlds are experienced as subjective because, as a person, I create my own meanings and understandings from each experience through an emotional response to intentionality.

Summary: A Model of the Integrated Person

Let me summarise my previous arguments with a model of the integrated person which can be characterised in eight predicates:

- i) Emotions are a defining characteristic of the person. The person constantly makes intentional choices which are emotional decisions. Without emotion to motivate her choices, few choices of any import would be made.
- ii) A person can view her body from a range of perspectives but fundamentally, she is defined by her body, she is embodied (embodiment in this context relies on a phenomenological justification).
- iii) A person's body and mind are integrated, they work together and interact closely.
- iv) A person exhibits intentionality, she is not an object but a subject who thinks, can initiate her own actions and is at the centre of all her emotions. She possesses intentionality in existence before she possesses essence.
- v) A person sees and understands the world from her own subjective viewpoint.
- vi) A person possesses moral attributes. These moral attributes are not purely cognitive but her body also displays moral attributes because her body is central to her existence.
- vii) A person relates to another person as a person (although initially she may see the other person as an object). She does this by recognising that she is a unique subject and that the other person is also a unique subject.

viii) A person lives in a social world which is grasped through understanding the meaning of conscious experience and considering the common themes which exist between people.

I do not see predicate i) to v) as developmental as they are central to a person's existence.

Predicates vi) and vii) are developmental. Moral attributes are connected with:

... that area of human behaviour that is concerned with judgements of right and wrong and good and bad, behaviour to be avoided or undertaken, relationships between people, other living organisms and the environment, and the interplay between thinking, action and feelings in both self and others (Clark 1996 p.59).

But as Hume (1770/1978) states, 'it is one thing to know virtue, another to conform the will to it' (Book 3, Part 1, Section 1). Predicate vi) is also closely connected to implicit or explicit cultural assumptions about definitions of morality, and is therefore developmental. Predicate vii) is also developmental because the baby first has to recognise that she is different from the objects which surround her. Her hand is not the same as her rattle, she can put her foot into her mouth but is not the same as putting her dummy in her mouth. However, I do see predicate i) as particularly important because without emotion the person would not gain a meaningful existence as she would not possess intentionality. Predicate viii) is to some extent developmental in that the person may understand her social world through continuing interaction with it. As she experiences the social world so her understanding becomes more intricate. In conclusion, intentionality and emotions are irrevocably intertwined and I suggest that the 'emotions open us up to the possibility of the good life; the ability to make discriminations, to formulate desires and goals' (McNamee 1992 p.15).

However, my eight predicates do not highlight the notion of the spiritual dimension of the integrated person, and Pring's model also omits this dimension of the person. Recent interest in this dimension of the person has been extensive, as Halstead (1997) reports,

particularly with its inclusion in the 1988 Education Act where the requirement is that schools should provide 'a broad and balanced curriculum which promotes the spiritual ... development of pupils at school and of society' (p.1). The notion of spiritual development is complex but I will take Halstead's definition of 'spiritual education' as:

... education which is directed towards the development of fundamental human characteristics and capacities such as love, peace, wonder, joy, imagination, hope, forgiveness, integrity, sensitivity, creativity, aspiration, idealism, the search for meaning, values and commitment and the capacity to respond to the challenges of change, hardship, danger, suffering and despair (p.99).

It can therefore be assumed the spiritual dimension of the person is an aspect which is also developmental (Clark 1996). Hutcheson (1994) suggests that spirituality is what:

... marks us off from other animals - all the humanly-created aspects of life that we pass along to the next generation. Like our genes, it is a natural product of evolution and it is what defines our species as human (p.5).

There are many arguments about whether spirituality is learnt or innate and this debate goes beyond the parameters of my research, and so I remain with Halstead's definition of spiritual education as developmental (although it is extensive and covers a wide range of concepts). I will not examine the notion of the spiritual dimension of the person in detail but would like the reader to see the spiritual dimension of the person and the well-being of the person as related concepts. Not only are they related concepts, but just as the physical dimension of the person interacts with the cognitive dimension of the person, so may the spiritual dimension of the person interact with the physical, emotional and cognitive dimensions of the person (Nye 1996). The concept of well-being however, will be discussed in more detail in Chapter Eight.

The Implications of this Model of the Integrated Person for PE

Whitehead's work used theories based on the existential phenomenologists, Sartre and Merleau-Ponty, and from these theories, she created a model for teaching PE. I outlined

this in Chapter One and now use my model of the integrated person to study the relationship between Whitehead's suggestions and my model, developed through the arguments presented in this chapter.

A central implicit theme contained in Whitehead's approach to teaching PE is the notion of emotions - predicate i) of my model - emotions are a defining characteristic of the person. For instance, Whitehead proposes that the teacher should show sensitivity to the children's experiences, accepting their efforts and encouraging acceptance of their peer's efforts. She argues that the children should not be humiliated through performing tasks in front of their peers until they are able to succeed. There is also the notion that the children should be able to succeed so that they can feel secure in the task. This approach to teaching PE demonstrates that the emotional dimension of the person is at the forefront of the teacher's objectives.

Predicate ii) of my model shows that a person can view her body from a range of perspectives; moreover, she is fundamentally defined by her body. As Whitehead outlined, the person views her body from a variety of perspectives, yet when her body is considered as an object she may feel alienated from her self. As Whitehead claims, the language used within PE should not be directed at the body as an object, but towards describing whole actions, this would move the focus away from the body as an object towards the lived embodiment.

Predicate iii) of my model shows that a person's body and mind are integrated. Whitehead suggests that teachers should focus on the whole situation in which the child is active. She uses Merleau-Ponty's idea of the 'knowing body' where the process of learning is carried out pre-reflectively. The child needs to understand the need for, the role of and the techniques required to carry out different activities. This understanding fits into a broader pattern of the whole situation where the child is to be active. The

child's body and mind are integral to one another. The mind does not control the body, thinking does not precede action, the integrated person perceives the experience.

A person possesses intentionality in existence before she possesses essence - predicate iv) and a person sees and understands the world from her own subjective viewpoint - predicate v) of my model, hold a relationship, not only with each other, but with three of Whitehead's suggestions (suggestions three, four and nine). She purports that the child must be free to make the task her own so that she can succeed (suggestion three). For example, the teacher asks the child to find different ways of moving forwards over the mats placed around the room. The task is clearly set within a framework where the child knows what is expected (suggestion four). The child has to move forwards over the mats but is free to intentionally choose exactly how she executes those movements. If the task is beyond the reach of the child, she makes an intentional choice not to proceed with that task. These are all emotional decisions, for without emotion there is no intention to act. So, if the child owns the task, she is a subject not an object being required to accomplish specific tasks. These tasks may or may not be within her grasp, and therefore, she is able to see and understand the world from her own subjective viewpoint. This is particularly so if the teacher avoids comparison with others or asks the children to attain specific goals. Success and progress are assigned on an individual's current, and therefore subjective ability (suggestion nine).

Predicate vi) shows a moral perspective to the integrated person. Whitehead uses the notion of the teacher acting in an authoritarian or dominant role, where the child is then required to adopt a negative perspective on her embodiment. In this instance, she will either live in bad faith with her own embodiment, succumb to the teacher's goals and feel degraded, or adopt a view of herself which fits with the teacher's perspectives. If, as my model shows, the person is a moral agent with her moral worth being displayed through her body, then the authoritarian teacher is undesirable. This factor links back clearly with

Whitehead's suggestion that the child should be free to make the task her own, and that the teacher is actively involved in observing the child accomplishing the task to extend the child's current level of ability. In this way the child can live in good faith with her embodiment as she is not required to adopt a view of herself which is alien to her current ability.

Predicate vii) reflects that a person recognises that she is a unique subject and that the other person is also a unique subject. Whitehead suggests that the teacher should observe the child in her wholeness (suggestion seven), rather than as an object. The uniqueness of the person also relates to her recommendation that the teacher should avoid overemphasis on comparison with others or, reaching prescribed goals. This latter point is problematic in the current climate where children are expected to have attained specific objectives at the end of key stages, clearly laid down in the End of Key Stage Requirements.

Predicate viii) points out that a person lives in a social world which is grasped through understanding the meaning of conscious experience and considering the common themes which exist between people. Whitehead's suggestions one asks that the children should be accepting of each other's efforts. She also proposes (suggestion nine) that the teacher should avoid an emphasis on comparison with others. Clearly living in a social world means that the person constantly compares her own efforts with those around her. This aspect of Whitehead's suggestions is, I feel, difficult to achieve.

The final aspect of the person is separate from the eight predicates. Not that it is to be seen as separate from the person, but that this aspect was missing from Pring's notion of the person - the notion that our emotions enable us to formulate desires and goals, thus opening us up to experiencing the good life. This notion I have labelled 'well-being' and have already stated that it is a related concept to harmony, quality of life, vitality of life and the spiritual dimension of the person. Whitehead's ideas (suggestion ten) hint at such

a concept where she surmises, that if the teacher enables the child to have successful liaison with the world via her embodiment, then a sense of harmony can be achieved through the embodied person and the world being in tune with each other. In Chapter Eight, I devote a whole chapter to discussing this dimension of the PE experience.

Conclusion

The conceptual debate within this chapter and the previous two chapters lay the foundations for considering the relevance of the dualist, monist and phenomenological debates for the teaching of primary PE. In this chapter, I examined the most recent debates in this country (McNamee 1992 and Meakin 1990 and 1994) about the nature of the person within PE. These writers have made a critique of Pring's model of the person. They have continued to employ dualist language to the debate, and remained with false polarisations. These can be inherent when the debate relies upon how our language functions in everyday situations, rather than moving away from the object/subject, body/mind, material/immaterial differences and focussing on consciousness being embodied in the world. I then outlined a model of the integrated person and considered the relationship between this model and the suggestions which Whitehead put forward for the teaching of PE. Using her work and the main players in existential phenomenology I developed the model of the integrated person. Although Whitehead does not explicitly examine the notion of the person, I think that this concept can be found to be influential in her model for teaching PE.

The next chapter is a narrative of the research process, followed in Chapter Five by a justification of the phenomenological research methods.

Chapter Four

The Narrative

Introduction

Within this Chapter I intend to present a brief research schedule followed by a narrative of the data collection process. There were two strands running concurrently; the first strand was to locate a teacher who taught PE in a style which closely matched Whitehead's suggestions (outlined in Chapter One), and then interview children in her class to gain their perceptions of their experience; and, the second strand was to discover how adults constructed their own sense of well-being. From this information I hoped to be able to use everyday language when asking the children in my study to tell me what well-being meant for them. Throughout this chapter I have analysed some of the ways by which the research became systematically focussed but I have not analysed the data until Chapters - Six, Seven and Eight.

Brief Research Schedule

| | |
|---------------------------------|---|
| October 1993 | Contact with pilot study school. |
| November 1993 | Identify key informant to locate a teacher offering a model of good practice. |
| November 1993 - January 1994 | Interviews with educational and health professionals about the notion of well-being. Well-being interviews with adults and children in Aisthorpe and Burbank. |
| February 1994 | Initial meeting with teachers at Burbank School. Identified key classes to work with and teachers. General observation around school and introducing myself to staff. |
| March 1994 - May 1994 | Research at Burbank carried out. |
| October 1994 | Visit Head of Cranthorpe school to set research in motion. Case study teacher identified and in depth research begins. |
| May 1995 | Followed Gwen through her promotion to Didthorpe School. Research continued until June 1996. Well-being interviews carried out concurrently with story telling. |

The research had two strands which ran simultaneously:

1. Strand One: The goal of this strand was to identify a teacher with a particular approach to PE and gain agreement for her/him to be involved in an ethnographic case study, and to interview the children in her/his class to ascertain their feelings and thoughts about PE. The process was divided into three stages; i) a pilot study at Aisthorpe Primary; ii) interviews at Burbank Primary (this was to be the main focus of the research but the teachers in the school were not willing to participate fully in the research); and, iii) research with Gwen, the case study teacher and the children in her class. The research took place in four schools, Aisthorpe, Burbank, Cranthorpe and Didthorpe. Cranthorpe and Didthorpe schools represent stage iii) as Gwen, the case study teacher, was promoted to Deputy Head during the course of the data collection. All were primary schools and had been identified as offering models of good practice in PE by key informants with extensive expertise in the observation and teaching of primary PE. The key informants used were a local education authority (LEA) adviser in PE, a PE lecturer in Higher Education (HE) and a headteacher with a particular interest in the emotional aspect of learning in PE. I asked the key informant for Burbank, an LEA adviser for PE to help me to find a school offering a model of good practice in PE but I did not discuss with him what I meant by this notion of good practice. I wanted to see for myself how closely the teachers in these primary schools matched Whitehead's model for teaching PE. I discussed Whitehead's model with subsequent key informants for Cranthorpe, and only then did I ask to observe the teachers teaching.

In all cases I spoke to the key informants, asking if they knew of a school offering a model of 'good' practice (although as stated before, I did not outline what I meant by this with the LEA adviser for PE), and in each case they assured me that they knew of a school or a teacher offering a model of good practice in the teaching of primary PE. I used Whitehead's suggestions about the teaching of PE as my model of good practice, and I also added some reflections of my own. These related to the approach by which the child is

involved in the learning process by the teacher helping to construct meaningful activities and structure the learning experience so the child has appropriate strategies to work successfully (Applebee 1989 and Dibbo & Gerry 1995). This notion of good practice sees learning as active where the child develops knowledge and understanding and is able to create ever more sophisticated meanings and sense out of experience (Barnes 1989). The process of transmitting knowledge and skills to the learner is seen as an inadequate model, as is the model where the learner is expected to absorb, memorise and then rehearse what she has absorbed. In this approach learning is a dynamic process where the teacher scaffolds (Applebee 1989) the experience for the learner using the following five criteria Ownership, Appropriateness, Structure, Collaboration and Transfer of Control. These criteria will be discussed in greater detail in Chapter Six - An Impression.

Scaffolding the learning can generate a cooperative environment amongst learners and teachers, and as learning is shared, so further learning can occur. Communication through language is a source of collaborative learning and as Hoyles (1989), citing Piaget (1926), Bruner (1964) and Vygotsky (1987) suggests, discussion helps reflection and regulation of thought as the speaker has to adjust or elucidate her thinking so that she can define and refine her discussion. Through the dynamic process of listening to others the learner can modify or clarify her own thoughts and understandings. The teacher is pivotal in this process as she supports or scaffolds instruction. Hodgkin (1985) develops a definition of instruction in his discussion of the 'teacher's roles in relation to the process of discovery' (p.91) where:

Instruction involves bringing the learner confidently up to his (sic) frontier so that he begins to ask interesting questions, finds some answers, creates appropriate models or pictures and, perhaps, does some experiments. Such activity will only be appropriate and interesting if there is a hidden structure on which the learner's probe can touch (p.93).

After having discussed the notion of good practice with key informants I considered that, although key informants are helpful in the early stages of research, exclusive reliance on what they have to say is inappropriate (Stacey 1969). I found this to be particularly so in the early stages of my research when being directed to Burbank Primary (see Chapter Six for further discussion).

2. Strand Two: The goal of this strand was to investigate Margaret Whitehead's philosophical claim that through a particular style of teaching PE the children will achieve a sense of well-being or quality of life. Initially I questioned adults about their understanding of the notion of well-being, quantitatively analysing this material and then questioning children about their notion of well-being, using the terminology 'feeling good' (my reasons for this terminology will be explained more fully in Chapter Eight - The Relationship between Well-being and PE), to arrive at some understanding of well-being within the context of PE. In Strand Two, throughout all the stages, I asked children about what made them feel good in PE and analysed this qualitatively and quantitatively.

1. i) Strand One - Stage One - A Pilot Study

A pilot study was initially carried out in Aisthorpe Primary School where I was familiar with the teachers and the children. It is a town centre school, serving a varied community with 320 children on roll, 13 teachers and a non-teaching Head. I had been involved with the school over the previous four years in a variety of roles, as a parent, a student, a governor, a teacher and finally a researcher. I have only selected specific data of relevance to my research question as the contacts over the four years were too numerous to mention.

I sensed that I was seen primarily as a teacher and believe that this enabled the other teachers to be relaxed in my company, talk to me about problems they faced in their work and so allowed me to focus more readily on my research in PE. After initial meetings

with some of the teachers to discuss the direction of my research they agreed to me observing them teaching PE. I felt very comfortable with this model of research as I was both accumulating fieldwork notes through conversations with the teachers and children, and in return I would be teaching PE and talking about pedagogy with the teachers. However, I had taught in the school and been an influence in the school's approach to PE, having designed programmes of work. This meant that any data I collected may have been regarded as invalid because of my influence on the teaching process. Nevertheless, I felt it was valuable to explore my initial research questions where I could engage in the research process without too much fear of damaging my own self esteem, try out my questionnaires and gain feedback before the main part of the research began.

1. ii) Strand One, Stage Two - The Identification of the Case Study Teacher

The next stage was to establish what some teachers, who had been identified as offering a model of good practice in primary PE, thought and felt about PE. I intended to find out what were their goals for PE and to find out whether they saw PE as a distinct area of the curriculum, separate from everything which went on in the classroom. The aim was to identify a teacher who identified closely with Whitehead's suggestions; who argued that PE was an interrelated part of the curriculum; and who expressed her/his goals in a wider context than teaching motor skills in a social setting, or contributing to the child's self esteem. This research was carried out at Burbank School, a large new, urban primary school supporting a semi-rural community. There were 15 teachers including a non-teaching Acting-Head with a nursery attached to the school. There were a total of 440 children on roll. The school was well resourced, although the PE equipment was minimal. There were two halls, a music hall and an assembly hall where PE was timetabled.

I visited Burbank one day a week over a period of a term. I handed out questionnaires, which I had piloted at Aisthorpe (Strand 1, Stage i), to all 15 teachers but only had eight

returned, some only partly completed (see appendix one). The questionnaire was not anonymous as I intended to make follow-up interviews to clarify points and to identify a teacher for a continued case study. I talked to two teachers in depth about their goals for PE and wrote these down on an informal basis either during our conversations or afterwards in the staffroom. I conducted interviews with 18 children, six in each group, three girls and three boys from Years Two, Four and Six. This was to establish what the children thought and felt about PE, their likes and dislikes, what made them feel 'good' and their perceptions of health. I recorded the interviews on audio cassette and took notes whilst the children were talking. The children drew pictures and wrote about these issues dependent upon their ability level. These were completed within a small booklet which I then retained (see appendix two). Again, these were not anonymous as I hoped to interview the children individually to clarify their answers to my initial questioning.

Within this school it had been my intention to observe teachers teaching PE so that I could systematically focus the research on one teacher teaching PE in the way advocated by Whitehead (1987). However, I was viewed as an educational researcher and PE specialist, having been introduced to the school by the Advisory Teacher for Devon as such without my prior knowledge. As I talked to the teachers I became aware that they were very reticent to allow me observe them teaching. This presented me with a major problem as an intrinsic part of my research was to observe primary school teachers teaching PE, yet access was inappropriate in this situation. Nevertheless, I was welcomed into the school and the teachers regularly came to discuss strategies for teaching PE. I became a resource for their own teaching and was asked to teach for them so they could observe me teaching their children. This was beyond my research brief though I was prepared to go this far so that the teachers felt they had a return for their efforts and contributions to my research. For some reason the data collected from this school seemed very cold and sterile. The teachers were willing to discuss PE but I had an overriding feeling that they were not open to telling me their story of teaching primary PE as non-

specialists in this area. They limited themselves to completing or partly completing my questionnaire. I found it difficult to go beyond casual conversation and considered that they felt I was intruding into their lifeworld. I therefore abandoned Burbank feeling that it was time to leave things alone in an attempt to locate a teacher who talked about her/his own philosophy of PE in wider terms than teaching physical skills.

1. iii) Stage Three - Cranthorpe and Didthorpe schools

I first met Gwen in May 1994 when she was a teacher at Cranthorpe Primary and I maintained contacts with her through her promotion to Didthorpe First School in January 1995, continuing to meet her until June 1996. This teacher was identified whilst discussing my research with a local Head. My relationship with this Head had initially been established through a joint regional conference and other professional contacts. Through those meetings we became aware of having similar philosophies on the value of PE. She invited me to her school, Cranthorpe Primary, as she thought that one of her teachers would be very happy to welcome me into the classroom and for me to observe her teaching PE lessons. It is a small rural school with 110 children on roll, six teachers and a non-teaching Head. I quickly established positive relationships within the school and I was invited to observe all six teachers teaching PE. I then focussed on one teacher, Gwen, to whom I gave the same questionnaire I had given to the teachers in Burbank School. She completed this and then I conducted an interview using the information I had received within the questionnaire to clarify her written responses. This was audio taped in a formal interview which lasted one hour. The interview was transcribed and returned to Gwen for her comments. We built a positive relationship over the weeks and the tape were given up in favour of more casual conversation. Soon after the initial interview Gwen was promoted to Deputy Head of Didthorpe First School.

I made regular contacts with Gwen over two years, on both a formal basis where I arranged meetings at specified times, and on an informal basis where I was invited to come

to the school whenever I was in the city. We quickly established a constructive relationship where we were open to exchanges about philosophy, pedagogy and the general conversations which are evident when two people work well together.

Didthorpe is an inner city First School (ages four to seven), predominately white, with approximately 140 on roll, six teachers including a 0.4 teaching Head. I visited the school on a weekly basis over a year. I talked to the Head and other teachers on an informal basis, but the main focus remained with Gwen and her Year One/Two class. In the first term of Gwen's move she requested that I allowed her to 'settle in' and the following term, Summer 1995, I attended the new school twice a week for six weeks. I observed Gwen teaching PE on six occasions, focussing on the language which she used and the overall structure of her sessions. I also interviewed eleven children, as soon after their PE lesson as possible, to gain their perceptions of the lesson in a story format which I audio taped and then transcribed. These interviews acted as a pilot study for me to practise my skills at enabling the children to tell me their story of the PE lesson which I later carried out in the next academic year with a new intake of 27 children in Gwen's class.

The following academic year, September 1995, I rejoined Gwen and her new class, visiting them on a twice weekly basis on Tuesdays and Thursdays for half a term; the days were determined by hall times when Gwen had a PE session. Gwen introduced me to her class as 'my best friend' and the children in her class seemed to accept me in this role, excitedly telling me about their most recent adventure in the playground or pleased to show me a story they had just written.

I observed Gwen's lessons and stayed with her during the day. After I had established a rapport with the new children I began to interview them. My initial interviews were completed within the classroom. I gave them a sheet showing animals playing games which they coloured in whilst they talked about likes and dislikes in PE and I wrote down

the information. This was to enable the data to be recorded quickly as the children did not have the appropriate writing skills at this stage in their schooling. These initial interviews were to gain preliminary information before asking the children to tell me a story about their PE lessons. The information also contributed towards a triangulation process as I was later able to compare their stories with my initial jottings on their likes and dislikes. The stories were to start from the time when they first thought about PE, working through their experiences from beginning to end. The children had been working on the structure of stories within their classroom lessons so this was becoming a familiar process to them. This type of story telling approach is one commonly used by phenomenologists, particularly those from the Utrecht School although I have been unable to locate similar research with young children telling stories.

The stories from the 27 children were directly typed by me onto a portable Personal Computer (PC) as they talked. I retained their language and only used brief prompts to encourage the flow of discourse. These prompts took the form of introducing the interview by asking the children to tell me a story about their PE lesson from when they first thought about PE to when they were back in the classroom. These prompts were then followed by more specific questions which were used when I felt it necessary to move the story along because the child had stopped talking. These questions evolved as a process of systematic focussing through the academic research, from conversations with a range of respondents (mostly children in the three other schools) and through using the existential phenomenological themes of time, space, lived body and relationships. After each question I have identified, for the reader, where these fit within the four existential themes. The questions, which do not have comments in brackets, show the lived body (corporeality) dimension of the questions:

- * When do you first think about PE? (Temporality)
- * Do you know when you are going to do PE? How do you know? (Whitehead

identified that tasks should be clearly set up so that they knew what to expect.)

- * What do you do then? What happens next?
- * Do you work with other children or alone? (Relationality) What do you think about that?
- * What are you thinking about?
- * What do you feel?
- * What is the hall like? (Spatiality)
- * How long do you think a PE lesson lasts for? (Temporality)

I used a PC because the children I interviewed the previous summer had been more interested in the tape recorder than in telling me their stories and I therefore decided to approach this aspect of the research in a different way. At first the children were interested in the PC but then accepted that their story was being typed directly into print which they seemed to find fascinating and said that it was more like a 'real' story because they could see the printed words on the screen. The children were more familiar with a PC than a tape recorder as they had a PC in their classroom but no tape recorder. This may explain why they settled into this form of data collection more easily than with the tape recorder. Although language seems at times a 'weak tool which cannot fully carry the meanings of gesture and feeling which are also an important part of experience' (Barritt et al 1983 p.141) it is the best means available of gaining access to children's perceptions of their experiences. However, a warning comes from Sparkes (1996) whose work relies heavily on the telling of life stories of physical educationists:

... people are not free to construct a life story in any possible way or from any template they might wish. This is because personal stories and life stories are part of larger interactional frameworks, embedded within a variety of social relationships, and are therefore open to sanction by those within the dialogic frame of the author (p.184).

I make no claims about the wider interactional frameworks interacting within the children's own stories. I have only analysed the data from their personal stories about PE. To examine the wider frameworks would require further investigation.

2. Strand Two

The purpose of this strand was to examine the notion of well-being, challenging or supporting the conceptual debate which Whitehead presents and which is discussed here in Chapters One, Two and Three. Simply, she suggests that if a child is taught PE as she has outlined, this will develop a sense of well-being or quality of life for the individual. The data on well-being were gathered by me from people working in teaching, physiotherapy, psychology, health education, fitness training, special needs teaching and in each of three primary schools in my study (Aisthorpe, Burbank and Didthorpe) with children in reception classes and in Years One, Two, Four and Six. The questions which I asked were recorded by the adult respondents on paper in answer to the question 'What is well-being for you?' The children in Aisthorpe and Burbank were asked 'What makes you feel good?' and their answers were recorded by them on paper or in small booklets. The stories from the children at Didthorpe acted as the data for the notion of well-being and I sifted through the data to discover aspects of their experiences which made them feel good.

Overview of Data Collection

1. Strand One

Throughout this strand, using questionnaire, observation and interviews, I tried to ascertain the perspectives of the teachers on the following themes:

- i) Whether PE is seen as something separate from the rest of the curriculum.
- ii) What are the goals for PE?
- iii) Whether PE and health are explicitly linked together within the PE curriculum?

- iv) What was the time allocation for PE?
- v) Whether teachers think that this time allocation is sufficient.

In the last stage of Strand One, Stage Three, I sought to examine points i) and ii) in greater detail to explore more abstract aspects such as:

- * Whether the teacher understands PE as more than a purely physical experience for the children.
- * How the teacher's description of teaching the whole child is balanced out in the complexity of the teaching process in PE.

I also sought to ascertain the following from the children in my study:

- * The children's likes and dislikes in PE.
- * What children focus on when talking about the whole PE experience.
- * How children conceptualise the notion of 'health' (this point has not explored in greater depth as the research focus became too wide).

2. Strand Two

I sought to explore three aspects:

- a) How adults (46 respondents) understood the notion of 'well-being'.
- b) How children (112 primary aged) understood the notion of 'well-being' (I used the term 'feeling good' from the data gathered from the adults to ask children about what made them 'feel good' in general terms).
- b) To understand what children talk about as helping them to 'feel good' when focussing on the context of PE.

A discussion of the notion of well-being and of the reasons I chose to focus on these questions is given in Chapter Eight - The Relationship Between Well-Being and Physical Education.

Conclusion

This chapter shows the two strands which ran through the research - **Strand One** - the process of identifying a teacher who taught in a particular way. There were three stages to this process: i) a pilot study; ii) identification of a teacher through questionnaire which was unsuccessful; and, iii) case study of teacher and the children in her class (this was carried out in two separate schools due to Gwen's promotion to Deputy Head). **Strand Two** - to examine the notion of well-being, challenging or supporting the conceptual debate which Whitehead presents and outlined here in Chapters One, Two and Three. The data were gathered from adults and children at a variety of times and in a variety of places.

The next chapter reflects on how phenomenology affects the methodological approach to the empirical research. It shows the links between a phenomenological methodology and a phenomenological philosophy, where the person is integrated and embodiment is seen as central to existence. The content of the lived experience is the dominant feature rather than the objectifying of experience. It was therefore necessary to apply a methodology to the data gathering which would be sympathetic to this philosophy.

Chapter Five

Research Methods

Introduction

This chapter is intended to give a view of the design, process and methods of the research; the analysis of the data will be reported in Chapters Six, Seven and Eight. The chapter is divided into two sections, section one being a justification of the approaches used, the second section describes my phenomenological approach to the research.

1. The Approaches

The overpowering emphasis in scientific, positivist and quantitative research in PE fails to capture all the complexities of social situations such as schools. Although the world of educational research has a strong component of qualitative/interpretative work this has not been so, until more recently, in PE. This approach is now gaining support (Sparkes 1992, Ball 1993 and Eisner 1993). Williams (1996), who writes within the context of PE, suggests that 'student teachers ... see teaching as a set of technical problems to be overcome and are at best apathetic and at worst antagonistic to those who ask them to subject various aspects of their own and others' practice to critical examination' (p.22). Perhaps this has been the case within PE where, for instance, the forward roll has been seen simply as a technical exercise. There has been little reflection on the experiences of the children who are expected to accomplish such an exercise.

This thesis reports on the subjective nature of the reality of teaching and learning within primary PE. There is a growing body of work in phenomenology which focuses on the content of experience for children by examining what they have to say (Barritt et al 1983, Langeveld 1983, Waksler 1991, Van Manen 1990) but there is little research of this kind within PE, particularly within the primary phase of schooling. The main focus of research in PE still remains with what the children do rather than what they think and

feel. The imperative to retain this scientific quantifiable approach to the PE environment is overwhelming (Locke 1989). There are many critics of qualitative and interpretative methodologies. However, Hammersley (1993) and Sparkes (1992) give excellent overviews of the current ideologies in educational research and the changing attitudes towards a qualitative research methodology. These alternative ideologies are beginning to gain more credence within the context of PE, eg. Earls 1986, Kirk 1986a and b, Bain and Jewitt 1987, Hellison 1988 and Sparkes 1992. Qualitative research is gaining a foothold within PE and recent editions of journals, for instance, the *Journal of Teaching in Physical Education* (1995 monograph and Chen and Ennis 1996), *Quest* (Turner and Martinek 1995 and Martens 1996) and the *Research Quarterly for Exercise and Sport* (Williamson 1993 and Macdonald 1995), have directed their attention towards a qualitative methodology within PE. Yet there are still few researchers such as Wessinger (1988 and 1994) in America and Smith (1992) in Canada who are engaged in empirical phenomenological analysis of the lifeworld of PE and movement.

Central to my argument so far has been the importance of the person. Because of the complexity social situations, I have concentrated on a mainly qualitative approach to the work, using a variety of data gathering techniques to explore the meaning the child gives to the PE lesson when taught by a teacher with a particular approach to teaching PE. It is from this methodological basis that choices were made about the design of the project and the participants to be involved in the research. Chapters One, Two and Three inform the methodological design and the theoretical framework presented there acts as a springboard to enable the empirical design of the study to take shape.

Formulating the Question

The purpose of my study was to explore the child's experience of PE in an attempt to inform pedagogy. Pedagogy in this sense is informed by a post-modern view (Van Manen 1990 p.145) where the important questions are 'what is this situation or action

like for the child?' 'What is good and what is not good for this child?' My primary intention was to re-tell the stories from the children about their experiences in the expectation that this would reveal possible pedagogical implications. However, the study seeks principally to see how PE is experienced by the children. This is an end in itself rather than merely a means to recommending 'some more important future' (Barritt et al 1983 p.142). Sociologists seek to challenge common sense explanations of what children say and interpret, they understand and translate children's behaviour to present a view which sees them as being on the road to adulthood (Waksler 1991). But this research intends to find out how children define their experiences and not what situations are 'really like' (Sacks 1991 p.201). In the same vein, Merleau-Ponty (1968) warns against trying to understand the time and the space of children as undifferentiated from our own time and space as adults, for 'this is to reduce the child's experience to our own, at the very moment one is trying to respect the phenomena' (p.203). My interests lie in the PE experience for the children and the insights which this can give me about the children's world. As such, I have drawn on the work of existential phenomenologists to produce a framework for investigating the lifeworld of children in PE and a framework for interrogating the data.

My research question took on a number of guises until finally arriving at: 'How do children perceive and describe their experience of PE when taught in the style advocated by Whitehead?'(1987). The major components of this question are 'perceive', 'describe', 'experience', 'taught in the style advocated by Whitehead'. The word 'perceive' implies the multiple realities which each child has from a social experience, whether the child delights in the PE experience, tries to avoid the experience or her feelings lie somewhere in between those two polarisations. The word 'describe' refers to what the experience is and means for the children. The word 'experience' helps to explain that I was seeking, through stories from the respondents, accounts of how they perceive and describe their everyday lived experiences of PE. The phrase 'taught in the style advocated by

Whitehead' required me to locate a teacher (initially through questionnaire and on the failure of that, through key informants) whose teaching closely matched Whitehead's (1987) suggestions.

Phenomenological Purpose and Characteristics of this Approach

Briefly, all phenomenological enquiry is to study the natural, pre-theoretical attitude to life (Husserl 1970). Cohen and Manion (1994) describe phenomenology as studying direct experience at face value where behaviour is determined by the phenomena of experience rather than 'external, objective and physically described reality' (p. 29). Smith (1992) describes this approach as suspending theoretical presuppositions, reflective interrogation of a mode of intentionality and a description of essential experiential features. This approach is broadly supported by Hycner (1985), Van Manen (1990), Wessinger (1994) and the Utrecht School in The Netherlands (Barritt et al 1983, 1984 and 1985, Beekman 1983 and Langveld 1983, see Van Manen 1978/79 for a detailed discussion of the 'Utrecht School'). The emphasis is not on methods in the sense of a set of procedures to follow and techniques to employ, but a guide to steps which may be taken to understand the lifeworld (Lebenswelt) that is experienced in the 'natural, primordial attitude' (Husserl, 1970 p.103). I have drawn on the work of Zaner (1971), Spurling (1977), Van Maanen (1982 and 1988) Barritt et al (1984), Hycner (1985), Van Manen (1990) and Moustakas (1994) to reflect on the process of the research.

First, I will consider the work of Moustakas (1994) who has a particular brand of phenomenological research, transcendental phenomenology. He gives an excellent overview of the five qualitative enquiries which stand out for him within a phenomenological approach. These are, Ethnography, Grounded Research Theory, Hermeneutics, Duquesne University's Phenomenology and Heuristics.

Moustakas describes **Ethnography** as involving extensive fieldwork in a variety of social settings, direct observations of the group being studied, communication and interaction with people, formal and informal interviews. For Van Maanen (1982):

The result of ethnographic inquiry is cultural description. It is, however, a description of the sort that can emerge only from a lengthy period of intimate study and residence in a given social setting. It calls for the language spoken in that setting, first-hand participation in some of the activities that take place there, and, most critically, a deep reliance on intensive work with a few informants drawn from the setting (pp.103-104).

Grounded Theory Research is based on immersing oneself in a culture. A theory is developed through the process of data gathering and from analysis of the data being collected. Comparison of the data is an important part of the research. The theory grows out of the data and is grounded in that theory (Addison 1989).

Hermeneutics is a circular process and focusses on consciousness and experience, 'as for other ethnographic, participant observation and grounded theory research' (Moustakas 1994 p.8). Scientific understanding occurs through putting aside prejudices and listening to what story the data can tell. The process includes a description of the experience and analysis and interpretation of the historical and aesthetic conditions which contribute towards that experience.

Duquesne University's Phenomenology is based within a psychological framework. From individual's description of an experience, essence or structures are delineated. The interpretation of the data is summed up by Moustakas (1994) using Ricoeur's four criteria: 1) focusing on the meaning of the description; 2) dissociation from the mental intention of the author eg; the author is required to take meditative steps to get closer to the data's meaning; 3) interpretation of the text as a whole; and, 4) the potential for multiple interpretations from the same text. From the reading of the stories, general or

universal meanings are derived thus making up the essences of the experience (Giorgi 1985).

Not only does **Heuristic** research illuminate the lives of others, but the researcher also comes to realisations relevant to her own experiences and life (Moustakas 1990). This research is, to some extent, autobiographical and relies on a process of self discovery. It does not only rely upon descriptions of experience but 'seeks to obtain self-dialogues, stories, poems, artwork, journals and diaries, and other personal documents that *depict* the experience' (Douglass and Moustakas 1985 p.18). However, key themes are brought together to create a composite picture.

Moustakas (1994) claims that the above research models have key elements which are distinct from traditional quantitative research. He summarises these in seven points:

1. Recognizing the value of qualitative designs and methodologies, studies of human experiences are not approachable through quantitative approaches.
2. Focusing on the wholeness of the experience rather than solely on its objects or parts.
3. Searching for meanings and essences of experience rather than measurements and explanations.
4. Obtaining descriptions of experience through first-person accounts in informal and formal conversations and interviews.
5. Regarding the data of experience as imperative in understanding human behavior and as evidence for scientific investigations.
6. Formulating questions and problems that reflect the interest, involvement, and personal commitment of the researcher.
7. Viewing experience and behavior as an integrated and inseparable relationship of subject and object and of parts and whole (p.21).

Moustakas then goes further to outline his own preferred research methodology, transcendental phenomenology, which he argues, has characteristics that are not common to those research methods above. These are threefold. Firstly, setting aside prejudgments so that preconceptions of the phenomena being investigated do not impinge upon the listening of the stories from the participants. Secondly, obtaining data relies on an

emphasis on intuition and imagination. In this way the researcher is open to obtaining evidence which acknowledges the dynamic interplays within experiences and gives account of the emotions, thoughts and perceptions of the participant with reference to emotional experiences such as joy, anger or jealousy. Thirdly, analysing data depends upon 'horizontalizing' the data, each horizon or statement has equal value. These horizons or statements are clustered together into themes.

It seems that there are many strands to phenomenological research and the brand of research which I have used employs some of the features described above. Principally, as I have already outlined in Chapters One, Two and Three, my research has relied on existential phenomenology using the work of Merleau-Ponty and Sartre. There have been various methods discussed in relation to existential phenomenological research and Zaner (1971) assumes that the phenomenologist uses a 'whole battery of methods' (p.202). I have summarised his four points as follows:-

1. The fundamental method of phenomenology is an original perceiving of 'life as itself presented simultaneously with the grasping thereof' (p.202). This is achieved by what Zaner describes as 'go and see for himself (sic)' (p.202) rather than taking information second-hand.
2. It is explicative in that it attempts to establish phenomena which are taken-for-granted.
3. It is reflective because it asks the respondents to reflect on their experiences which involves looking back on action some time after it has taken place (Hatton and Smith 1994). However, it is radical in its approach because it seeks to generate themes from what is taken-for-granted.

4. It is reductive, which means that it seeks to describe what is implicit in the life of the person. By probing what the children have to say within the phenomenological framework to be outlined, the research can give greater insights into what the children are saying.

He further suggests that phenomenological analysis consists of two-sided descriptions. These he identifies firstly as noematic description where there is a descriptive explanation of experiences as they are intended by consciousness. This seems similar to Donaldson's (1992) description of the 'here and now' locus of concern where the person is taken up with what is happening in that 'chunk of space we call "here and now"' (p.267). She identifies three other loci of concern, the 'there and then', the 'somewhere, sometime' and the 'nowhere' or 'out of space and time'. It is the 'somewhere, sometime' locus of concern which fits with Zaner's (1971) second type of description, the noetic; a description of the process of intention where 'there is horizontally predelineated a total background or context of all objects' (p.201). Donaldson's explanation shows similarities here with her 'somewhere, sometime' locus of concern where reflection centres on general experiences and is only concerned with particular experiences in that they help to illustrate some generality.

Van Manen (1990) further describes phenomenological research as 'a dynamic interplay among six research activities' (p.30). These are the activities which the researcher may cover during the research process:-

1. Turning to a phenomenon which seriously interests us and commits us to the world. This means that phenomenological research is never disembodied and is always about a person within a particular context. The context in this research is the child engaged in the PE lesson and the teacher teaching that child. The work represents my interpretation of the lived experience for the child and the teacher. Others may

consider that my interpretation invalidates the research process, but if this research were to be repeated there would be similar accounts received from the teachers and the children, not identical as 'no single interpretation of human experience will ever exhaust the possibility of yet another complementary, or even potentially richer or deeper description' (Van Manen 1990 p.31). Barritt et al (1984) consider that this type of phenomenological research will produce variations in the analysis of the material and this is not a 'sign that something is wrong' (p.6) but that there are multiple realities to be found within one interpretation.

2. Investigating experience as we live it rather than as we conceptualise it. This has been termed by Husserl (1913/83) as returning 'to the things themselves' (p.116) (See Zaner's point 3).
3. Reflecting on the essential themes which characterise the phenomenon. For instance, as I highlight later, children may constantly ask their teacher "What shall I do now I've finished?" The teacher has clearly set up activities and strategies for the children to find additional activities, but still some children come asking. This could be placed under the theme of 'reassurance' in that the children require reassurance that they are doing the 'right' activity designated by the teacher.
4. Describing the phenomenon through the art of writing and rewriting.
5. Maintaining a strong and orientated pedagogical relation to the phenomenon.
6. Balancing the research context by considering parts and whole.

Looking at point 1. from Zaner and point 2. from Van Manen, it may be assumed that we can never have an account of an experience unless we reflect on it. Within

phenomenology, the account of the experience should tell the story without the respondent assigning meaning to her own story eg. I like doing PE because last year I had a very good teacher. There will obviously be some reflection on the experience but the respondents should, as far as possible, tell the story as it was actually perceived by them at the time of the experience (Barritt et al 1984).

However, I argue that giving an account of experience as lived is problematic. As we reflect on experiences so we change our perception of that experience in light of current concerns. Again, it would be useful to consider Donaldson's (1992) loci of concern. As an experience is lived, the child may reflect on that experience in the 'here and now' locus of concern, as the experience is made into an account by the child to the researcher she can either stay in that mode or move between the other two loci of concern (I will explain the fourth locus of concern later). It is very difficult, if not impossible, to ask the respondent to remain in the here and now when reflecting on an experience as previous experiences (the 'there and then' locus of concern) become integrated into her perceptions of the reflected episode. She may assign meanings to her experience by focussing on an aspect which shows how she feels generally about a particular experience (the 'somewhere, sometime' locus of concern). It is with the fourth of Donaldson's loci of concern that this research will have little connection; the 'out of space-time' where the locus of concern is with patterns which do not pertain to any spatio-temporal dimension. On first examination of this concept my previous arguments on the body-mind debate would preclude such a locus of concern as everything is embodied. However, closer study shows that this locus is involved with the development of schema to represent things, the things are then discarded so that the schema is the locus of concern not the thing.

By integrating Zaner's and Van Manen's points together with the work of Donaldson, I then drew on the four existentials (Merleau-Ponty 1962 and Van Manen 1990) which, it is argued, pervade all human beings lives regardless of 'historical, cultural or social

differences' (Van Manen 1990 p.101) to formulate my broad questions to Gwen and the children in her class. (These questions are outlined in Chapter Four - The Narrative) These categories are therefore 'tools for the process of phenomenological question posing, reflecting and writing' (Van Manen 1990 p.102). These are not specific themes of human phenomena but a structure which can enable the researcher to begin to understand more clearly the phenomena which exist in everyday life for human beings.

The Four Existential Themes

1. **Temporality (lived time)** - this also has aspects of past, present and future. This is not objective time but a time when you think back to episodes in your life. For example, when you have enjoyed yourself, time seems to go faster and during periods of boredom time seems to go very slowly.
2. **Spatiality (lived space)** - this is the space or environment in which we find ourselves and as such reflects how we feel. For example, the gym or hall holds different meanings for us, some people relish the thought of being in a large open space ready to be active, others fear the idea because on previous occasions they have hurt themselves, been ridiculed by their peers or their teacher, or failed at a task. This space therefore affects how they relate to PE and their fellow human beings.

Van Manen (1990) argues that this aspect is largely pre-verbal in that we do not usually reflect on the space in which we find ourselves. I would argue the opposite, in that the space which we inhabit is often reflected on. Consider how much time and money is spent on making our homes a secure and relaxed place to live. This is not only for comfort but also for how we feel in the space around us. Obviously, as Van Manen suggests, it is not always easy to verbalise how we feel about our surroundings, but the process of reflection is very much in evidence if we examine the example of our own home. Each article we choose to adorn our home is carefully

chosen to reflect our own personality and how they make us feel 'at home' in the space in which we spend most of our time.

Regular activities in which we engage also need a certain type of space, for instance when I want to write I need to create a space around me in which I feel secure, relaxed and able to write. I usually light candles and some incense, make a cup of coffee and put on a CD playing gentle music; not until these things are in place do I feel that I am able to sit down and write. In fact, if the space is not 'right' then I often use this as an excuse not to write! In other words, writing has its own lived space modality. Van Manen (1990) also suggests that children 'probably experience space in a different modality than adults' (p.102) in that each different space has its own historical, cultural and social constraints. Remember back to your primary school. On your return some twenty years later the space feels totally different, the smells may remain the same, the memories of your friends remain the same or perhaps slightly distorted, the most noticeable difference is that everything seems so small and less daunting.

3. **Corporeality (lived body)** - as we live out our lives, we experience different relationships to our own body, either that of an object when we think about brushing our hair or putting on our shoes, or as part of our very self in that we exist always in a bodily world (Van Manen 1990). This aspect is described previously in greater detail in Chapters One, Two and Three when discussing the notion of embodiment.
4. **Relationality (lived other)** - as we meet other people we develop a relationship to others and share interpersonal space. It is this aspect which gives us a communal sense to our life and perhaps contributes to the meaning of our life.

Summary of the Different Characteristics

An existential phenomenological research approach has a number of different characteristics from other phenomenological approaches:-

1. It is ethnographic because the research is an intimate study of a given social setting, it uses the language of the participants and relies on work with a few informants.
2. To some extent it uses grounded theory as some of the theory grows out of the data. However, some of the theories already developed within existential phenomenology inform the data and the data gathering techniques.
3. It focuses on consciousness and experience, as for hermeneutics, but is not a circular process, as analysis and interpretation of the historical and aesthetic conditions are not made.
4. It is very similar to the Duquesne University's Phenomenology except that it is not based within a psychological framework. Rather it relies on the experience of the body or the lived embodiment of the respondent.
5. It acknowledges the autobiography of the researcher as in heuristic research, but its primary function is not a process of self discovery. It predominantly relies upon description of the experience, although at times during this research personal documents and artwork from the respondents were used to depict the experience.
6. As with transcendental phenomenology, obtaining the data relies, to a certain extent, on intuition and imagination. Analysing the data depends upon 'horizontalizing' the data or finding common themes. However, where it differs from transcendental phenomenology is that it acknowledges the researcher's position in the process.

Moustakas (1994) claims that:

In practising the Epoche¹, I must focus on some specific situation, person, or issue, find a quiet place in which I can review my current thoughts and feelings regarding this person, situation, or issue. Each time in my review I set aside biases and prejudgments and return with a readiness to look again into my life, to enter with hope and intention of seeing this person, or situation, or issue with new receptive eyes (p.89).

Although I applaud his sentiments here, and I attempted to set aside prejudgments and look with new eyes at each situation, I would rather acknowledge that I came to this research with a serious interest in the child's experiences of PE, as my own experiences held such negative memories for me. So, I confess my own values and beliefs, situating myself clearly in the research process (although, as stated before it is not autobiographical). I continue to support McNamee's (1992) position that we should defend evaluative positions in order to circumvent supposedly neutral analysis and Merleau-Ponty's (1962) view that 'all knowledge of the world ... is gained from my own particular point of view, or from some experience of the world' (p.viii).

Some additional thoughts

The children in my study were very young and Moustakas (1994) says:

I have always wanted to encounter life freshly, to allow myself to be immersed in situations in such a way that I could see, really see and know from my own visions and from the images and voices within (p.41).

Perhaps children are the ideal respondents as every encounter is relatively fresh to them.

Moustakas (1994) again:

Whatever shines forth in consciousness as I perceive it, reflect on it, imagine it, concentrate on it, is what I attend to - that is what stands out as meaningful for me (p.92).

¹ This, as Husserl uses the word, means freedom from suppositions and is a Greek word meaning to stay away from or abstain.

Although he continues by stating that with each look a greater awareness comes into being, the initial story the children told me and the story from Gwen enabled me to keep the focus on their experiences and to study 'what is just before us, exactly as it appears' (Moustakas 1994 p.92).

Phenomenological Research Design

Moustakas (1994) outlines four major processes for phenomenological research design; the **Epoche**, **phenomenological reduction**, **imaginative variation** and **synthesis**. I have briefly outlined the Epoche process, but it is a process with which I continue to have problems. I reject the notion of the **Epoche** on three principles, based on the preceding philosophical discourse in Chapters One, Two and Three. Firstly, Husserl (1900-1/1970) believed that all existential and empirical interpretations should be excluded and what is 'inwardly' experienced constitutes 'real existence' (p.577). As I have discussed previously, the notion of an inner and outer part to us as human beings is a Cartesian fallacy and the person engages in experiences through her lived embodiment, not with the inner experience constituting 'real existence'. Secondly, Moustakas (1994) argues that the Epoche 'frees me from this bondage to people and things' (p.87) and is a state of pure Ego. I assert that it is not possible to be free from 'people and things'. In Chapter Three, I maintained that the human subject can only be present in relation to the social world. Consciousness is not hidden and private as this is a dualist perspective which has been shown to be a philosophical mistake (Ryle 1949 and Kenny 1989). Thirdly, as I have already argued, pretending that we have put aside all prior positions leads to us becoming oblivious to the errors to which supposedly neutral analysis has committed us to in the past. By acknowledging our position or role in the research process, others are more able to determine the multiple realities which are evident within the stories from the respondents and the researcher.

Phenomenological reduction is the task of describing 'in textural language' (Moustakas 1994 p.90) the experience and 'each angle of perception adds something to one's knowing' (Moustakas 1994 p.91). It is a reflective process which aims to probe the nature of the phenomenon and aims to explain the nature of the experience. I perceive existential phenomenology as a reflective process, but Moustakas (1994) goes on to say 'the experiencing person turns inward in reflection' (p.92 *my emphasis*), again a dualist perspective. It is through the process of looking and looking again, but this is not an inward process. Gwen examined her own teaching of PE by looking again and again and her accounts showed her things that she had taken-for-granted before. However, with the children in her class I did not ask them to look and look again for fear that they would begin to read me for answers.

I felt that I would rather adhere to the Utrecht style of phenomenological enquiry where the account is of a single experience, simple and straightforward. I stuck to descriptive language, watching out 'for interpretations and attributions of causality' (Barritt et al 1984 p.2), not becoming lost in factual details, but remaining with the lived experience as appearing to the children.

So, Moustakas sums up the steps towards Phenomenological Reduction: i) Bracketing; where the focus of the research, in this case the reflections of children in a class taught by a particular teacher, is placed in brackets so that the research process is 'rooted solely on the topic and question' (Moustakas 1994 p.97). ii) Horizontalizing; where every statement is given equal value and clusters horizons into themes. iii) Organising the horizons and themes into a coherent textural description of the phenomenon (these will be explored later in the Phenomenological Data Analysis section).

Imaginative Variation is approaching the phenomenon from varying perspectives, there is no single truth but 'that countless possibilities emerge that are intimately connected

with the essences and meanings of an experience' (Moustakas 1994 p.99). Moustakas (1994) outlines the four steps towards Imaginative Variation:

1. Systematic varying of the possible structural meanings that underlie the textual meanings.
2. Recognizing the underlying themes or contexts that account for the emergence of the phenomenon.
3. Considering the universal structures that precipitate feelings and thoughts with reference to the phenomenon, such as the structure of time, space, bodily concerns, materiality, causality, relation to self, or relation to others.
4. Searching for exemplifications that vividly illustrate the invariant structural themes and facilitate the development of a structural description of the phenomenon (p.99).

There are further issues which I feel are relevant to the phenomenological research design, although the following theoretical framework is drawn from a broad qualitative research base rather than specifically phenomenological research.

Ball (1993) has suggested that 'in the language of qualitative research, 'sampling' normally is a dirty word' (p.37). However, sampling does go on, and I will use his three areas of places, persons and times to clarify my own sampling methods.

1. Places

My research acknowledges the limitation that the study does not consider the life of the respondents outside school and how the packaging beyond the school gates impinges on or shapes their understanding of the school environment. The setting has always been the school except one interview with Gwen which was out of school time and away from school premises. I interviewed the children both in the classroom in the early stages of getting to know them and later, when asking them to tell me their stories, we found a quiet room away from the general buzz of classroom life.

2. Persons

My sampling methods were through key informants and the final choice of teacher for case study was opportunistic rather than strategically selected. Sears (1992) reflects that:

The power of qualitative data, however, lies not in the number of people interviewed but in the researcher's ability to know well a few people in their cultural contexts. The test of qualitative inquiry is not the unearthing of a seemingly endless multitude of unique individuals but illuminating the lives of a few well chosen individuals (p.148) (my emphasis).

I have not had control groups and there are no assumptions about randomness. This was not how the research had begun; I had intended that through questionnaires I would systematically locate a teacher for my case study. As I received such a poor response from questionnaires at Burbank I abandoned this line of research. Gwen was located through a key informant rather than the questionnaires. As such, this sampling may have distorted the findings for I identified strongly with Gwen's philosophies but I was careful not to interpret the data 'through (her) eyes and romanticizing activities and beliefs' (Hammersley, Gomm and Wood 1996 p.95), and although I was 'involved to the extent of being able to appreciate life as a native, (I was) able to become detached at will in order to be able to represent that life in its proper context' (Hammersley, Gomm and Wood 1996 p.95).

However, the selection of the main teacher, Gwen, was against particular criteria which I outlined in Chapter One - Whitehead's Suggestions to Approach the Teaching of PE. If I was going to extend Whitehead's work into the reality of the teaching situation and explore how children reflected on their experiences in PE, then the teacher in my study needed to match Whitehead's suggestions as closely as possible. Although Moustakas (1994) states that there are 'no in-advance criteria for locating and selecting the research participants' (p.107), there is the need for the participant to have experienced the phenomenon, show a commitment to the phenomenon to be investigated, be willing to

spend time talking about the phenomenon and be prepared to have the data published. Gwen fulfilled the above and although the children may not have shown a commitment to their PE lessons, they had certainly experienced the phenomenon and were more than willing to be able to spend over an hour talking to an adult about their experiences. I checked with the children if they were happy to have their stories published and all were seemingly delighted when they received a published book of their stories, hard bound - 'a real grown-up book' (Gina).

Although there may be assumed to be some problems working with children, this is only the case if they are discerned as 'incomplete, incompetent, and lack(ing) knowledge' (Waksler 1991 p.23). Mackay (1991) argues that children's interactions are not seen on an equal footing with those of their adult counterparts in the social world. However, if they become the actors, and their stories are considered equally valid to the teachers' stories, there are no problems and each story brings with it the lived experience of the child. Yet initially I questioned being able to discover layers of meaning within the stories as I felt the words the children used to describe their feelings to be too simplistic. However, I return to my argument in Chapter Three where a child uses her pre-linguistic expression to communicate her needs, wants, desires and emotions and uses the vocabulary to which she already has access to cover what we, as articulate adults, can describe more fully and assign different layers of feeling. So the words, 'good', 'like', 'hate' and 'don't like' are used by the children rather than more complex words possibly used by adults such as 'astounding', 'terrific' and 'scintillating'. It does not devalue the experience purely because the child does not have a more varied vocabulary.

Selection of respondents was opportunistic, except at Burbank School, where I interviewed nine girls and nine boys about their views on PE. The completed questionnaires I received from Burbank School were from five female and three male teachers, at Cranthorpe School I observed five teachers teaching a PE lesson, all of whom

were female except one. At Didthorpe First School I focussed on only one teacher, female.

Of the children at Didthorpe School, four were female and seven were male children (aged seven) for the pilot interviews and 16 female and 11 male (aged between five and six) for the stories of the lifeworld of PE.

The selection of respondents in Strand Two was opportunistic and I had predominantly adult female respondents. This was due to the educational environment in which I was gathering data. There was a balance of gender for the children interviewed about 'feeling good' with 50 females and 62 males.

3. Times

Ball (1993) argues that time is a rarely discussed dimension of ethnographic research. He contends that time it is not only data in its own right but that time affects the interpretation of the data. In the next chapter I give an overview of the timetable of events and actions and to an extent this acknowledges the time dimension. For instance, my early research with children at Aisthorpe school was carried out close to the Christmas run up and this was disastrous, for when I asked the children what made them feel good, their focus was predominantly on the impending excitement of Father Christmas and presents. Another aspect of time occurred when Gwen was reluctant to have me in her new school until things had 'settled down'. This settling down period was followed by a short interruption for Standard Assessment Tests. Again, Ball (1993) writes that the September introductions between the teacher and her pupils are significant yet:

teachers are reluctant to have observers present for these initial encounters; most researchers are used to teachers asking them to stay out of their classes until 'things settle down' (p.39).

However, I was able to observe the contrast between the children in Gwen's class through a school year and notice the changes in their behaviour and their acceptance of the way in which Gwen managed her classroom environment. But I did not acknowledge this dimension of time within the stories of the children in my study. I made no attempt to hear stories which the children told me at different times in the school year. The stories were literally a snapshot in time. Nevertheless, there was an element of time within the stories and one of the questions I asked the children was about their experience of time within the PE lesson.

Summary

My goal has been to find common themes within the stories the children told me, the transcripts of the interviews with Gwen and to closely adhere to the language used by the child and the teacher which captures these themes (Barritt et al 1983). A generalisation of theory is not the aim but rather I hoped to discover common themes. These are not themes of a mechanical nature that can be coded for frequency. They can be understood as 'structures of experience' (Van Manen 1990 p.79). The themes identified may not be the words that come from the text (the children's stories) but are a way to capture the phenomena being examined.

Phenomenological data gathering techniques

The data collected consist of written material from teachers and children, transcripts of the spoken word and written notes of observations. I talked to the children and teachers, asked them to tell their stories and then compared the themes arising from the data to the theoretical framework outlined in this and other chapters.

I acknowledge the potential effect of my presence on the behaviour and responses of the children and the teachers in the study as I was a participant in the research. My age, gender, social class and professional identity all had the potential to affect the outcomes

of the research. However, I was always very aware of how I would be perceived by the respondents and purposefully paid close attention to my use of language and the way I dressed. I chose to wear 'non PE' clothes unless I was asked to teach a PE lesson after all interviews had been conducted. I felt that by not wearing PE clothes it would help the teachers and pupils not to perceive me as 'the PE person' who was always trying to encourage them to do some more PE. I did not want the children to think that I only wanted positive responses from them about their thoughts and feelings on PE and dressing in a particular way was an attempt on my part to eliminate possible bias in their responses.

My role varied dependent upon how access was gained to the school. Ball (1993) reports that 'as an interpersonal process, research is, indeed normally must be, socially dynamic' (p.40). In the pilot study school (Aisthorpe) I had various roles, that of researcher, teacher, governor and parent and it would be difficult to define a clear role as at various stages I was asked to put on different 'hats' in order to fulfil defined roles. At times, different teachers asked me explicitly to change roles because s/he had a particular question to ask me. Obviously being on the inside could undermine the validity of the research, but in any role the respondents will view the researcher in terms of their perceived role of the researcher. As such, data collected may have been affected by that perceived role and the willingness of the respondents to supply information. There were no problems about report writing as I had made no offers to present a final report to any of the schools, neither had I been asked to do so. I was therefore not constrained by having to consider my future relationships in the school whilst maintaining a commitment to conscientious writing of the stories.

At Burbank School I gained access through the County Adviser for PE and was predominately viewed as a specialist in PE; I had recently graduated with a BEd, specialising in PE and had begun to lecture in this area at the University. This, as stated,

presented problems because, being a PE specialist, non-specialist primary PE teachers in this school were reticent about allowing me to observe their teaching.

In Cranthorpe School and Didthorpe First School I adopted the role of the teacher's best friend who was interested to listen to what the children had to say about PE. I was careful to dress in long skirts and jumpers to avoid looking like a 'PE person' and I was present all day, not only during PE lessons. Initially, I felt that the other teachers, apart from Gwen in Didthorpe First School, saw me as a researcher doing research. But, after telling them of my return to working in primary school in the Summer of 1995, I felt that the teachers changed their view of me and accepted me as a teacher doing research with other teachers. They more willingly discussed pedagogical issues and engaged in general conversations during the day. However, I faced other dilemmas at times whilst observing PE lessons. Gwen had a large proportion of children in her class on the Special Needs Register for behavioural problems and as I observed lessons I watched the children engaging in their gymnastics. But, out of the corner of my eye I would often see a child climbing up a stack of chairs or attempting to climb behind a stack of tables. In these instances I would quietly go over to the child and ask her to climb back down again or help the child to untangle himself from the stack of tables. In some lessons another child would disappear out of the door in a temper and Gwen would ask me to teach the lesson whilst she attempted to find the escapee.

These small incidents raise a number of serious issues for the researcher. As a researcher I was observing the lesson which should involve me in taking notes and reflecting on the happenings I see before me. However, as a teacher, I felt that I could not ignore the request of a colleague to help her as she faced her own dilemmas. Also, I could not neglect the child as she clambered up the stack of chairs or the boy as he weaved in and out of the tables to potential danger and the fear that my colleague would be held responsible for an unforeseen accident. Therefore my role was very complex. I could not

ignore my teacher role and yet I wanted to be able to hear what the children had to say without them seeing me as a teacher. Hargreaves (1967) found similar challenges to his role and eventually felt that he had to give up his teacher role to gain the children's trust and respect. I felt this was inappropriate in this situation, rather I preferred to manufacture a special role of the teacher's and children's friend and to try to empathise with all their views.

These examples of challenges to the integrity of the research process show the complexity of educational research for the teacher. The essence of my research is that I not only report the reality as I see it but I also affect that reality. There is no one truth but multiple truths as multiple realities are described and analysed. As I describe the reality of the lifeworld of primary PE so the people I talked to have their awareness raised and knowing that reality may transform it (Freire 1973). For example, I presented a description of my observations of Gwen's lesson, Gwen talked about her lesson and each child gave a story of that same lesson. All these different perspectives from the teacher, the child and me, the researcher on the one lesson may be similar, but there will be different nuances within the reports as those aspects which are most important to the individual will be highlighted and identified through reflecting on common themes or horizons.

When I observed in lessons, both PE and general curriculum areas, I focussed on the language used by the teachers, how the lessons were introduced, the structure of the lessons and the groupings of the children as they worked. I also noted some behaviour patterns of the children and how the lessons were concluded. Other notes were randomly made when something I saw seemed significant to me at the time. This type of unstructured observation can be criticised on a number of levels. It may suffer from potential threats to validity as there is the risk of the data being collected on different people or at different times not being comparable. Bias may also be seen to exist

dependent upon the inferences for which I may unconsciously have been looking. I have attempted to ensure that this has not happened as my brief was to consider the perspectives of the children as they engaged in PE lessons. There may have been initial bias in my attempt to locate a teacher who taught from a particular perspective but only because I felt that I would be more comfortable observing a teacher with whom I could foster a positive working relationship and who closely identified with Whitehead's philosophical stance (an essential part of the research).

The initial questionnaires given to the teachers at Burbank were not all completed fully and I therefore had limited data from these. However, I chose to analyse them to find common themes arising from the data in the hope of finding a teacher who had a similar style of teaching to Whitehead's suggestions. I did not locate a teacher from this data and the comments within the questionnaires reflected my own taken-for-granted beliefs that PE is a marginalised subject within the primary curriculum.

Pseudonyms

All respondents in my research have been given a pseudonym and all the schools have been changed using an A, B, C, D format to begin the names of the schools.

Phenomenological Data Analysis and Interpretation

I used a phenomenological approach to the analysis of my questionnaires, the interviews with teachers and children and observations, both participant and non-participant observation of teachers teaching. I went through the following procedures drawing on the work of Giorgi (1979), Barritt et al (1984), Hycner (1985) Van Manen (1990) and Cohen and Manion (1994):

1. I read through the whole description to get a sense of the whole - re-reading to find specific units of meaning and themes for later on in the analytical process.

2. As I recorded the data, I not only made notes on what I observed and what was said to me but also noted non-verbal forms of communication.
3. I suspended my interpretation to understand what the respondent was saying rather than what I expected or assumed her to say - bracketing and phenomenological reduction.
4. I attempted to delineate general meaning - a crystallisation and condensation of what the respondents said or wrote down to identify common themes within and between each respondents stories.
5. I attempted to eliminate peripheral themes going over the answers again and again to clarify the meanings further by progressively focussing on themes and immersing myself in the data.
6. I produced clusters of units of relevant meaning grouping certain aspects which came naturally together to bring further clarity.
7. I identified general and unique themes or horizons. For example, in this research a general theme arose where they said there was an imperative for them to engage in the task set, 'have to/got to' being commonly used. A unique theme was that there was a choice of things to do reported by only a few children.
8. I attempted to determine themes - to find if there was a central theme to the clusters of meanings.
9. I produced a summary of questionnaires, interviews and the 'write and draw' technique in order to incorporate themes identified from the initial interviews to the

final case study.

10. I modified the themes if necessary and summarised them. For example I labelled a common theme which arose from the data as 'fear' yet, when reflecting further on the data became 'worry'. This research skill was refined through familiarisation with the data.
11. I contextualised the themes by placing them back within the overall context of the research from where they initially emerged. The context was what the teacher was saying she did and what she intended the children to receive from the situation and how this was then interpreted by me.
12. I summarised the interviews by capturing the essences of what was said. This was then referenced to the four existential themes outlined earlier, corporeality (lived body), spatiality (lived space), relationality (lived relationship to other) and temporality (lived time).

Moustakas (1994) and Van Maanen (1988) consider the final step is to provide a 'composite textural-structural description of the meanings and essences of the experience, integrating all individual textural-structural descriptions into a universal description of the experience representing the group as a whole' (Moustakas 1994 p.122). This I have done with the stories from the children in Gwen's class and the data on well-being which I received from children and adults. Hycner (1985) states 'such a composite summary describes the "world" in general, as experienced by the participants' (pp 279-303). However, I consider that any account of an experience made by a researcher is different from the experience itself. Even an account of the experience by the respondent is, as already stated, different from the experience itself as the respondent moves between loci of concern. Nevertheless, the aim of the research is to reflect the experiences of the

respondents as closely as possible.

Ways of Illuminating the Research

There are a number of ways I have presented the data to maintain a phenomenological orientation to the study. I have 'horizontalized' the stories, giving each comment equal value so that there was a 'comprehensive disclosure of (the) experience' (Moustakas 1994 p.123). These horizons I have called 'themes'. The stories from Gwen, the children and the data on well-being have been clustered into themes to provide a final composite description which highlights the meaning and essence of the experiences. Denzin's (1989) notion of 'thick description' also applies here and this is discussed in the next section.

Legitimation Issues in Phenomenology

Subjectivity and Objectivity

Educational research traditionally aims at objective knowledge whose validity is independent of the researcher, though recent developments in educational research have seen an increase in researchers who question whether any evidence can be described as independent of the presuppositions of the researcher. Phenomenological research relies on a subjective model as there are multiple realities to be described within one collective experience. Eisner (1993) develops a critique of objectivity around Newell's (1986) description of ontological and procedural objectivity where ontological objectivity means that we perceive things as they are and procedural objectivity can lead to a reduction or removal of personal judgement and therefore subjective bias. The contention that research must have absolute validity or truth can only be seen in this research within the context that truth is the extent to which an account accurately represents the phenomena to which it refers. It is therefore 'framework-dependent' (Eisner 1993 p.54) where experiences are transactional - they are always constructed within a particular framework and only present a certain view of the world. There are many truths and this research presents a particular framework-dependent view of the truth.

Assessing Validity

The notion of validity has different meanings within different paradigms (Sparkes 1992) where the term is 'embedded in a contrasting set of assumptions, theories and purposes' (p.45). Phenomenology bases itself in the grounding of values in facts. I return to Spurling's (1977) indication that:

... there is no distinction between perceptual objects (facts) and how I perceive them (values); there exist only perceptual objects as perceived by me in the light of my projects at hand (p.116).

My research can only claim that I have collected the data as I have perceived them which is bound within my own values. Lather (1986) has begun to reconceptualise the notion of validity, enabling the researcher to guard against her own biases. All aspects of validity can be assessed from the outline of the research process which I have already discussed ,but the following act as further explicit evidence of my care that the research should be valid when judged from a phenomenologically qualitative research methodology.

Commonly, in qualitative research validity relies on three main features; a) unobtrusive measures which reflect the naturalistic nature of the scene being studied; b) respondent validation; and c) triangulation. I find the notion of the first feature impossible to achieve although some researchers have claimed that they have not disturbed the scene being studied (Pollard and Filer 1996, King 1989). Any interaction with another person will affect what is happening, whether this has life course effects is not to be judged in this research, but I make no claims that my research has not in any way affected the perceptions or understandings of those people with whom I have engaged in the research process. However, I was careful not to 'put words into the mouths' of my respondents and asked some of the respondents to check whether what I had written was a representation of what they had said, what they had done and what they had said they felt (respondent validation). I did not use respondent validation with the teachers at Burbank School (this was because I felt uncomfortable in the school and was reluctant to

damage any relationships I had built there, such as they were), but I did use this method at Aisthorpe, Cranthorpe and Didthorpe Schools. In all cases the respondents were comfortable that I was not misrepresenting their experiences and I recorded any reactions to the data presented to them.

Pollard and Filer (1996) consider that 'validity is likely to be strong if a variety of types of data are collected, in different times and situations and if more than one researcher is involved' (p.303). And, Cohen and Manion (1994) also hold that 'exclusive reliance on one method ... may bias or distort the researcher's picture of the particular slice of reality she is investigating' (p.233) and triangulation of the data is required for greater validity. This is particularly necessary when complex phenomena are being investigated, as in this study, as it responds to the varying perspectives present in any social situation (Adelman et al 1980). Comparisons to the understanding of others through the written text act as a check on the reality of the phenomena being described and thus contribute towards the validity of the research. As has been shown in the last chapter, a wide variety of data were collected in more than one situation and at different times; questionnaire, case study of one teacher with respondent validation, children's perspectives in PE (interviewed in small groups, as individuals in the classroom and out of the classroom), and my own observations and reflections on the scene before me. This also contributed to methodological triangulation where triangulation occurred 'within' methods (Denzin 1970). Early in Gwen's promotion to Didthorpe I interviewed eleven children to hear their stories of their PE lesson. Similar data were then collected the following year with the new children in Gwen's class. This procedure acted as a check on reliability and the subsequent confirmation of theory formation. I was the only researcher although other academics have commented on the work at various stages through the analysis. Nevertheless, I regard the data as valid in that I have attempted to 'speak sensibly about the intersubjective world of (primary PE) using language that everyone can understand' (Barritt et al (1983 p.141 [my words in brackets])). That intersubjective world is where

the teacher, the children, the researcher and the reader of the research 'develop a dialogic relation with the phenomenon, and thus validate the phenomenon as described' (Van Manen 1990 p.11). In this case, validity seems rather an inadequate criterion. For Riessman (1993) 'validity must be radically reconceptualized' (p.65) and for Sparkes (1996a) focussing on the work of Denzin (1994):

The good stories are always told by those who have learned well the stories of the past, but who are unable to tell them any longer because those stories no longer speak to them, or to us (Denzin 1994 p.513).

So, the research stories must have the power to generate a sense of what is happening in the experiences of the respondents, to take the reader into the situation, to enable the reader to recognise similar experiences which can generate feelings of empathy and/or to speak with a language which is relevant to the culture in which they are told. This latter point can be equally applied to Harré's (1986a) analysis of the culture of emotions. Just as with his predicates, (outlined in the Chapter Three) where there are historical changes within the culture of emotions, so are there historical changes with the notion of validity. Sparkes (1996a) again, '... many once believed that the passive voice was the only way to write a dissertation, but such a belief is now rejected in a multitude of areas' (p.47).

Generalizability

Issues of generalizability have been difficult to conceptualise within qualitative research where the idea is that external validity promotes generalizability. Within a small scale qualitative study generalizability seems impossible to achieve. However, if this notion is reconceptualised to be more useful for qualitative work in education then the term may be used. Guba and Lincoln (1981) write that the notion would be better described as 'fittingness' and Schofield (1993) gives three targets about how this concept may best be viewed by qualitative researchers. These are 'what is, what may be, and what could be' (p.98). The first aspect refers to studying the typical, the common or the ordinary. In

this case my study seeks to find out what children in PE lessons think and feel about their experience, which makes my research a study of the ordinary. However, as has been seen from my difficulty to locate a teacher who teaches PE from an holistic perspective, this has been far from ordinary. The dominant view from the teachers who completed the initial questionnaire was that their goal for PE was directed towards teaching physical skills. So, my research does not study the *what may be* but in the final analysis does offer suggestions about *what could be* if teachers adopted a particular view of the person when teaching PE to primary school children.

However, Schofield's three targets, although useful, are not as helpful as Smith's (1992) views where he suggests that by listening to what children have to say, the listener can recall her own memories 'not only to better understand the child but also to deepen our own view of things' (p.71), and Barritt et al's (1985) consideration that 'recollections of past experience are a legitimate, and sometimes the only source of information about important events' (p.66).

Through the descriptions from Gwen and the stories from the children these become the 'thick descriptions'. Denzin (1989) states 'in thick description, the voices, feelings, actions and meanings of interacting individuals are heard (p.83). The 'few well chosen individuals' help to 'illuminate' (Sears 1992 p.148) those lives under the scrutiny of the researcher. Using the work of Wolcott (1995), Sparkes (1996) comments that 'we must attempt to learn all we can from studying only one of anything' (p.169).

Generalizability now is where the reader can begin to identify with certain aspects of the research, she can remember similar experiences, those experiences make sense to her and so the data may become normative. Sacks (1991) would argue that when we read or hear words there are many meanings embedded in even the simplest of stories or utterances. Waksler (1991) in her concluding notes to Sacks' chapter suggests that all types of

meaning and understandings are gleaned from words and acts and says that 'adults may engage in some *interpretation* of children's activities but they do not make sense out of non-sense; rather, they interpret behaviour that already has at least some meaning' (p.215). There are many ways of seeing and understanding, and as such, the text should 'engage us, involve us, and require a response from us' (Van Manen 1990 p.152). The stories from the children 'serve to keep the child in view while obliging us to reflect upon not only what a situation once held for oneself, but what similar situations might hold for other children' (Smith 1992 p.83).

At the centre of the notion of generalizability in this research are the pedagogical implications arising from my data and for Schofield's (1993) target of what *could be* for children engaged in primary PE.

Summary

It would seem, that a research project which claims to be phenomenological should be judged by the following criteria:

- 1) The study needs to have a clear statement of intent so that the researcher can be seen to have examined the taken-for-granted lived experiences of the respondents.
- 2) It needs to be ethically based.
- 3) It needs to maintain a phenomenological orientation to the research process.
- 4) It needs to present a comprehensive description of experience from both individual and composite stories.

Ethics

Within phenomenological research, as with other human science research, there are ethical guidelines which seem basic to the respect for other persons. Spurling (1977) describes existential ethics as a constellation of concepts 'freedom, authenticity, spontaneity, embodiment, commitment, insight' (p.140). Yet there seem obvious steps to ensure that the person maintains this constellation of concepts. These are highlighted by Moustakas (1994) who states that the research should have 'established clear agreement with the research participants, recognized the necessity of confidentiality and informed consent, and developed procedures of insuring full disclosure of the nature, purpose, and requirements of the research project' (p.109). I talked to all my respondents about the research, what would be involved, the use of pseudonyms for the published work and gave them the right to withdraw at any time. The transcripts from Gwen were returned for her comments, but at no time did she want to change any of the information. This was due to the interviews being predominantly conversational and therefore any misunderstandings were cleared up as we went along. The stories were returned to the children in book form but I gave no opportunity for further discussions. Gwen later informed me that the children were unable to believe that they had been able to write such good stories. I will return to this issue in Chapter Nine - Conclusions - Section: Stories Representative of the Here and Now.

Conclusion

Many other areas could have been considered for the methodological enquiry. Yet I hope this overview will show the research process and the academic theory which has been fundamental in the choices I have made about approaching this research and the manner in which the research has been systematically focussed. The data represent a snap shot in time from the experiences of a few teachers and children engaged in primary PE. The research question extends from the work of Whitehead to discover how the PE experience is perceived when taught by a teaching using Whitehead's framework.

This chapter has considered the specific characteristics of an existential phenomenological methodology which has been the driving force behind the methodological and philosophical enquiry. The chapter showed that there were five key research methods which are similar to an existential phenomenological approach; ethnography, grounded theory research, hermeneutics, Duquesne University's Phenomenology and heuristics. There were further elements taken from an examination of transcendental phenomenology as outlined by Moustakas (1994) and other ingredients from phenomenology based within existentialism. It concluded that existentialist phenomenology is an intimate study of a given social setting; that it develops from theory and some of the data is grounded in theory; that it focusses on the experience of the individual and does not analyse the historical and aesthetic conditions which contribute towards that experience; that it relies on the experience of the lived embodiment of the respondent; that it acknowledges the researcher's own position in the research process; that it sees the value of children's perceptions as they encounter their experiences with fresh enquiring eyes; and, that it relies on the lived experience as told by the respondent which is then analysed by finding key themes or horizons. Themes are brought together into an individual or composite description, highlighting the meaning and essence of the experience, relying, as much as possible, on the actual experience rather than assigning meaning to the story. Fundamentally, existential phenomenology is a creative process and enables the researcher to open 'possibilities for awareness, knowledge, and action' (Moustakas 1994 p.175).

The next three chapters construct an overall description of meaning and essence.

Chapter Six

Findings

The Initial Stages - Strand One, Stage One and Two

Introduction

This chapter relates to strand one identified in Chapter Four - the empirical data collected from the initial stages of the research at Aisthorpe and Burbank, and from the five lessons I observed at Cranthorpe School before Gwen, the case study teacher, was promoted to Didthorpe. Chapter Seven will present the data and findings from Gwen and her 27 Year One/Two children. Strand Two - an empirical consideration of the notion of well-being will be integrated into a critical discussion within Chapter Eight.

Strand One - The Experiences of Children and Teachers in Primary PE

First, I will explore the questionnaires given to the teachers at Burbank. I will analyse the findings from the questionnaires and then present the data about the children's likes and the dislikes about PE, from Aisthorpe, Burbank and Didthorpe schools. I also present a story of Gwen's lesson. The findings become systematically focussed in Chapter Seven as I explore the experiences of the children at Didthorpe School by comparing to them to the intentions of their teacher, Gwen, and to the work of Whitehead which I discussed in Chapter One.

Burbank School

I was introduced to this school by Phil, the Advisory Teacher (AT) for PE, as a school offering a model of good practice. During a telephone conversation with Phil, I briefly suggested that I would like my focus school to have begun to develop a whole school policy for PE, or have a policy implemented. I also wanted a school which had a designated curriculum leader for PE. Phil suggested that it was difficult to find such a school, but that Burbank would 'fit the bill'. On arrival in the school I introduced myself

to the Acting Head. As we talked, I gained the impression that she wanted no involvement with the overall project. However, I was greeted very enthusiastically by Alan who was the current curriculum leader (CL) for PE. We spent a very pleasant hour talking about PE and I outlined my research. I told him that the AT for PE had told me that the school was offering a model of good practice in PE. Alan was surprised by this and said that he thought the AT was 'being kind'. I found out that there was no school policy on health education, neither was there a PE policy, and Alan was worried that there was little continuity and progression throughout the school, although the school was beginning to implement the *Devon Approach to PE* (1994). My heart was gradually sinking by this stage, but I felt I had already made a commitment to the school and so continued.

Being a relatively inexperienced researcher I was drawn into offering too much to the school too soon and found myself being asked to teach. In exchange for this I asked if I could observe PE being taught by some of the teachers. Alan thought he might be able to arrange this, but with some difficulty. This was never fulfilled, as the teachers he spoke to were reticent about having me observe their lessons. I became very disappointed with the responses, but resolved to teach 18 PE lessons over a period of six weeks to Years Two, Four and Six, in the hope that I would then be accepted to observe the lessons that the teachers were teaching. Unfortunately, this did not have the required effect and after observing me with their classes, the teachers were keen to talk about my lessons. For instance, 'You only took two skills there but it worked very effectively', 'I think I try and make my lessons too complicated', 'Why did you teach something different to my class?', and 'The children were really thinking hard'. But when I asked if I could observe them, excuses abounded. For this reason, I concluded my research within the school after receiving the questionnaires and interviewing 18 children.

Whilst I was in the school the staff were keen to ask me for ideas on how to teach PE, but being accepted into the school was a slow process. I felt that some of the teachers saw a great divide between the reality of teaching and the rhetoric of academic life within the University. This assumption was confirmed whilst talking to the acting Head in November 1994 when she said:

Sometimes it feels that never the twain shall meet, not you of course, but it would be nice to get more feedback between us (the teachers) and you (the academics).

The divide between rhetoric and reality was also evident when the Year Four teacher, Sandy, always changed for the lesson whilst the Year Two and Year Six teachers did not, although they expected the children in their class to do so. Sandy joined the children whilst I was teaching but Lynne, teaching a Year Two class, and Robert, teaching a Year Six class, sat at the side of the hall and observed, or went out to deal with some urgent matter. Robert's initial comment to me on our first meeting was 'Be nice to me, not opposed to me'.

I surmise from this that he felt very threatened by my presence. Over the few weeks that I was at the school Robert began to join in with the children during the lesson. On one occasion he had told three children that they were not allowed to do PE because they had no change of clothes, he then proceeded to do PE without changing himself. I think that the children were gaining very mixed messages from the teachers. Nevertheless, Robert began to show more interest in the PE lessons and wanted feedback about continuity, development and differentiation within the programme of work. All the teachers commented upon how simple and successful the lessons had been, how just the one skill could be easily differentiated for the children to work on themselves. Their final comments to me reflected the idea that they could 'have more of a go'. My own brief for this research had not been INSET work but unfortunately that is how it turned out.

I gathered data from the teachers and the children before I had influenced any possible outcomes through teaching. I felt a dilemma in that I had to give something to the teachers and the children in return for their help with my research, even though I was not going to be able to carry out the research as I had originally envisaged. Reflecting on this now, I spent too much time in this school and should have been more assertive in finishing the research here earlier. Equally, I was representing the University and to break away from this school in mid-term was not I felt, a model of good practice. I decided to continue to visit the school, but behind the scenes I attempted to locate another school. I felt very deceitful about this, but was going nowhere and decided to be selfish and allow my research to take precedence. As I chewed over this encounter with Burbank I realised how uncomfortable I had felt. I can pin this down to a number of reasons. First, I sensed early on that I was not going to be able to observe teachers teaching PE. Secondly, having been shown the contents of the PE cupboard on my tour around the school, I realised that the teachers wanted an overhaul of their PE curriculum and equipment, leading me to think that they were not confident that the school was offering a model of good practice in PE. Thirdly, having been introduced as a specialist was unhelpful given the gulf which seemingly exists between academics and practising teachers. Finally, I realised that I was welcomed into the school because they were grateful to have any input in PE rather than because of any interest in my research.

Questionnaires at Burbank

I gave the questionnaires (see appendix one) to Alan, the curriculum leader for PE, who said that he would allocate a slot within a timetabled staff meeting so that the teachers (15) did not feel that they were having extra work to do in addition to their already hectic workload. The replies was still poor from the questionnaires, nine teachers responded to the questionnaire, many of those teachers only filled in the part of the questionnaire which required a tick, a circle or a few sentences - the part of the questionnaire which was less structured was filled in by less than a quarter of the respondents (three). The

teachers had written a few notes and some of the answers were in conflict with later views expressed within the questionnaire.

This response, and the general discourse with teachers in the school, convinced me that this was not going to be a school where I would locate a teacher who expressed an opinion that PE was an holistic experience. Alan suggested that the teachers would feel very uncomfortable if I observed them teaching PE because he felt they were not presenting a model of good practice in teaching PE. Alan indicated that PE was seen as something which the teachers were required to do because of the demands of the NC. I would be welcome because I could help the teachers to develop their skills in teaching PE.

Nevertheless, I will explore the answers to some of the questions within the questionnaires as the information will present a justification for my search for another school and put in context some of the commonly held views about primary PE. I have not explored the notion of health in great depth as the research became systematically focussed towards the stories of the 27 Year One/Two children as they spoke about their experiences in PE. Health was an issue for all the children in my study but it was not their main locus of concern.

The following findings are from the questionnaire which I gave to the teachers at Burbank. There were nine respondents out of 15 teachers present at the staff meeting. The data do not fall within the parameters of a phenomenological methodology as there were no transcripts from where I could find themes to produce a textural description.

Commentary on Responses

What Are Your Goals for PE?

The goals which teachers had for teaching PE followed the NC for PE programmes of study (1995). Three teachers set their goals within a wider context:

| | |
|-------|---|
| Sandy | A balanced programme (gymnastics, dance, swimming etc), children develop individual skills in co-ordination (all types) and movement to the best of their ability (progression). Children develop self-motivation and self-discipline. Recognise the value of safety at all times. |
| Peter | Fun, self expression, quality of work, developing purposeful skills 'I can do this'. |
| Tim | A sense of achievement. |

The teachers who had addressed the above question in greater detail had sought me out in the school, asking for advice on different strategies for teaching PE and guidance about where to obtain relevant books. Those who did not fully complete the questionnaire stated that their goals for PE were for training the body or their goals were located within published guidelines eg; the *Devon Approach to PE* (1994).

| | |
|---------|--|
| Mary | Aim for controlled movements of good quality, tensions of body, sound start, finish, attention to quality. |
| Neil | Good technique, best efforts. |
| Glynnis | To enable the children to gain ability and to be able to control their body parts. |

OFSTED's (1995) report states that a good PE programme:

... promote(s) a positive attitude to an active and healthy lifestyle. It lays the foundation for further development of interest in sport and physical activity after school and in the community (p.1)

This, it is claimed, can be achieved where high quality teaching encourages the children to be 'independent in their decision-making' (p.4). Yet Mary, Neil and Glynnis' comments represent a technical view of PE.

Health and PE

Four teachers indicated that they had a specific focus on health in PE. Peter suggested that by teaching health in PE lessons I would 'help them to see a purpose to PE. Children remember physical experiences and the link to health will stick ... the children will realise goals of PE.' One teacher stated that he had a health focus implicit within his

PE lessons but did not think it was necessary for the children to know about this.

Sandy, the future CL, was very enthusiastic about PE and stated that she wanted to see:

A balanced range of physical exercise for all abilities eg; aerobic exercised/team activities and self esteem activities eg; parachuting activities. The knowledge and understanding behind why we exercise. The biological advantages/understanding ie; increasing pulse rates, breathing rates - use of muscles etc. The mental and social effects and benefits. Giving children the knowledge and confidence to enable them to carry on with physical exercise independently.

Time Allocation to PE

Eight out of the nine respondents thought this was acceptable. Some of the comments were:

| | |
|---------|--|
| Mary | No time at present available because of constraints of curriculum and hall time. |
| Glynnis | Difficult to fit in any more time with other aspects of work. |

Those teachers who answered the question specific to health and PE time allocation (seven) stated that they felt there was not enough time spent with a specific focus on health. Those respondents who had shown more of an interest in PE (four) by completing all the questionnaire and casual conversations with me around the school, stated that they would like more time spent on PE. Sandy told me that there should be more focus on PE in the classroom. She encouraged explanations and the use of work cards describing the activities the children could practise to enable a tighter focus to the practical sessions in the hall. She was the only teacher who identified that PE could be taught in the classroom in that she introduced the session there, talked about health, fitness and how the body worked, seeing very clear links between health education, PE, science and English.

Goals for Health and PE

Five teachers did not respond to this question, there were three statements about physical fitness and one about safety, diet and drugs; although the last two aspects they stated were not taught within the PE lesson, but during a block of curriculum time on health education. Health within the PE curriculum is seen from a fitness perspective and could be said to represent the wider views and beliefs of society.

What Does Healthy Mean?

It was important to ask this question as health is 'biological, social, cultural and (has) political determinants' (Fox 1991 p.124). I wanted to find out whether the teachers' own understanding of health had any implications for the messages received by the children within the PE lesson (although I later rejected this aspect of the data as it widened the focus of the research). This emphasis is evident within a recent conference which was held by SCAA (1997) into Physical Education and the Health of the Nation the outcomes of which indicate that health is a matter for common concern. The conference aimed to 'indicate possible ways forward on the emphasis that should be given to the development of health and fitness in physical education lessons' (p.3). The implications for this aspect of PE were initially focussed on the knowledge about 'physical activity levels of young people' (p.7), but serious consideration was given to the notion of values and attitudes, moral development and the need to do sufficient justice to PE where health education becomes a part of a broader programme of personal and social education (or citizenship education).

But from the data I gathered such a message was not reflected. The respondents understanding of health predominantly focussed on the body, with five respondents mentioning this aspect. Four teachers did not respond to the question. Diet was mentioned three times. Rest, the mind and safety were each mentioned, whilst well-being, physical well-being and hygiene were each referred to once. The notion of well-being will

be discussed separately in Strand Two of the research findings. The term 'well-being' will be examined in greater detail in Chapter Eight.

Summary

I was very disappointed with the response from the questionnaires a Burbank, and the data which I gathered from the teachers is very limited. However, the data from the children was more positive and this will be analysed in the next section.

Initial Interviews with Children - Aisthorpe, Burbank and Didthorpe

Likes and Dislikes in PE

Some recent studies have asked children about their positive and negative feelings about PE (Figley 1985, Dickenson and Sparkes 1988, Luke and Sinclair 1991, Goudas and Biddle 1993, Carlson 1995 and Williams 1996). The themes arising from these studies fall into the following categories; teacher, curriculum atmosphere, self-perception, peer behaviour, facilities, change from school work, fun, health, fitness and lesson content. I have used different components to categorise the data, using the children's own words to act as themes arising from the data. However, there are few similarities with those studies outlined which may be due to the previous studies being with secondary aged children (11-18 years). Those similarities which are evident are peer behaviour, change from schoolwork, health, fitness, fun and lack of success. The children made no comments about professional/teacher behaviour except for Tracey when she stated that 'Mrs Waterstone teaches good in class.'

The personal characteristics of the teacher were not commented on, nor did they make any comments which were context related, for example, directed towards facilities available and the rules of the school. These categories were evident within a number of other studies which Williams (1996) highlights. However, the most dominant feature of my study was the notion of emotional responses, and pain or discomfort, which was not

identified in any of these other studies. These key themes will be discussed later in the next chapter.

Within each school I felt that I had a different role (see previous chapter) and obviously this perceived role may have affected the results of the data gathered. Because I asked the children the same question at all three schools I have finally grouped together their responses on likes and dislikes in PE, although each analysis was completed separately. The children wrote down their responses in a 'child accessible' booklet (see appendix two). For each area the children may have written more than one activity and therefore the results show the number of times a particular response was given followed by the number of children making the response.

Aisthorpe

I was the classroom teacher with a Year Six class of 19 children, 14 girls and five boys. Their usual teacher, Charlotte, was the curriculum leader for PE and she completed my pilot questionnaire. We had worked together on developing various initiatives to develop PE across the school over the previous two years, but I had not taught PE to the children in her class, neither had I met them before, although they may have been aware of my presence in other parts of the school. I spent the day with the children and we talked about 'our ideal world' in the morning. In the afternoon they wrote about what makes them healthy, what things they do to keep them healthy and their likes and dislikes in PE. In my findings I have only focussed on the children's likes and dislikes. It should be noted that the gender balance was very biased towards girls (14 females and five males).

I asked the children about their likes and they recorded them in a small booklet. All the children mentioned liking games or some aspect of games in their booklet (35 times, 25 of those records were in the booklets from the girls - all the children mentioned games at least once). There was then a dramatic drop in reports of other aspects of PE. Exercise

was mentioned six times (from six girls), other aspects of PE five times (from three girls) and gymnastics was recorded four times (from four girls). The boys mentioned no other aspects of PE apart from games.

These children had one PE lesson per week which was at the local Sports Centre where PE lessons were dominated by games activities, eg; basket ball, racket ball, badminton and various games situations, together with gymnastics, which at the time was delivered by a PE lecturer from the University. Swimming was also part of their timetable, once a week every other half-term. It is obvious from the data that the activity which was liked most was games. 'Other' ranged from athletics, swimming, sport in general and bike rides. The latter was not part of the curriculum delivered in the school. In view of the children's dominant experience of PE being games I suggest that this may invalidate a generalisation of the data.

Burbank

I interviewed 18 children, six from Year Two, six from Year Four and six from Year Six, nine female and nine male evenly distributed across the classes. These children were chosen by the teachers of each class, mainly for their conversational abilities. I had group interviews with each year group which I taped. This was not very successful and it was difficult to extract any worthwhile data from the tapes as the background noises were more dominant than the children's voices. All the children wrote their responses in a small child accessible booklet (again see appendix two). The Year Six group hid their answers from each other and did not want to share answers or talk about them. The Year Four group were more interested in the tape recorder and I ceased taping so that I could get them to concentrate on writing their answers. The Year Two group were full of ideas and quickly started writing, in some cases they dictated their responses to me as they began to tire and lose concentration.

Again, with the data collected here, I have made a tally of the number of times an activity was written down by the children. The data collected from the children (n = 18, nine female and nine male) shows a different preference to those responses from Aisthorpe. The Burbank children focussed on exercise (recorded 19 times by 15 children) and gymnastics (recorded 17 times by 17 children) as the most likable aspects of PE, with games written eight times (by eight children) and 'other' aspects of PE, not related to the PE curriculum, mentioned by only one child.

Didthorpe

I started to interview the children about their likes and dislikes as a way to familiarise myself with the children, and for them to feel relaxed in my company. My initial thoughts were to make some comparison to the data already collected.

I began this process by staying in the class for two days before interviewing them. I joined groups of children, interviewing one child at a time within the classroom using a Like/Dislike sheet (appendix three). I wrote on this, whilst they coloured in the pictures on the border and drew their own pictures. By releasing the children from the pressure to write (a skill at which none were as yet proficient) I felt I would gain more information. With these children I began to explore other questions such as did they know why they did PE and why they thought they changed for PE. The questions arose through discussions which the children were having between each other as I began to talk to them about PE. I had noticed the previous summer, during pilot interviews with Gwen's class, that the children had spoken about PE using the words 'have to' and 'got to' and I was interested to ascertain why they thought they did PE if it was such an imperative. Also, the children had commented repeatedly about changing their clothes for PE, and again, I was curious to find out why they thought they changed for PE. However, firstly I will examine the children's likes in PE.

It needs to be taken into account that I spent more time with these children which may have affected the findings. The Like/Dislike sheets were completed within the classroom with other children listening in and making comments. The children dictated their responses to me and therefore, as with the other data from Aisthorpe and Burbank, the children may have influenced each other in their responses. There were a total of 27 children interviewed, 16 female and 11 male. I recorded the number of times the children reported particular activities within PE and then I gave them the label of gymnastics, games, exercise or 'other' - gymnastics was mentioned by all the children, games was mentioned by 22 children, exercise was mentioned by six children and other aspects of PE were mentioned by three children. The children at Didthorpe were engaged in both games and gymnastics as part of their term's work, although it was very clear from the number of times that gymnastics was reported, that gymnastics was favoured more by the children than games or exercise. In this case 'other' refers to reports by children who said that they liked either everything, music or 'thinking about what to do' which I was unable to categorise within the labels of gymnastics, games or exercise.

Overall from the three schools, Aisthorpe, Burbank and Didthorpe, I have categorised the data to see if there were any female/male differentiations with reference to likes. There were fewer boys represented in the sample ($n=64$, female = 39 and male = 25) and the only gender differentiation between activities was that the boys at Aisthorpe mentioned no other aspect in PE apart from games. From all three schools, aspects of games were mentioned by 49 children within the booklets and sheets, gymnastics was mentioned by 48 children, exercise was mentioned by 27 children and other aspects of PE were mentioned by seven children. However, I think that the most interesting evidence will be shown when looking at the reasons for the children's likes in PE.

Reasons for Liking PE - Aisthorpe, Burbank and Didthorpe

I recorded the number of times an activity was written down within the children's booklet or on to the Like/Dislike sheet at Didthorpe and have categorised the data into themes - 'good/fun' mentioned by all the children, 'fit/healthy' mentioned by 22 children, 'social' mentioned by nine children, 'success' mentioned by 20 children, 'skill/learning' mentioned by four children, 'relaxes' mentioned by four children and 'body/object' mentioned by 26 children. I am aware that fit and healthy are two separate concepts but to the children they were related or in fact the same. 'Social' refers to the children reporting a relationship with somebody else during PE and 'success' was reported as the children liking PE because they could accomplish the task set. I have grouped 'skill' and 'learning' together because the skill was always mentioned as something which they were learning to do. Where I have highlighted 'body/object' this is because some reference was made to their body or body parts as their reason for liking PE, for instance 'legs get strong', 'muscles get strong', 'have to have long arms', 'tickles my tummy' or 'gets your body warm'.

The notion that PE was good and fun was a dominant factor for all the children in liking PE. The idea that PE also kept them fit/healthy was a dominant response from the children at Burbank which was mentioned by nine children, five children from Aisthorpe and four children from Didthorpe. Burbank had been awarded the Healthy Schools Award from the area Health Education Authority and they were planning a Healthy School week late in the Summer Term which I had been asked to contribute towards. It is not surprising that health was a feature of their response and seemed to indicate that health messages were being transferred to the children, at least in their conversations. The social aspect was a more dominant response with the children from Didthorpe (by seven children at Didthorpe, compared to one mention at both Aisthorpe and Burbank) together with the idea that success was important to them. Only one child at Didthorpe talked about any aspect of skill/learning in her response, and three children in Aisthorpe. There

were four children from Didthorpe who mentioned that they liked PE because they were able to relax during the lesson (Gwen personally enjoyed Yoga and said that stillness was an important element to include in her PE teaching). Looking at the overall totals there were 26 children who focused on their body when giving reasons about why they liked PE. This aspect was the second most dominant response for liking PE.

Dislikes - Aisthorpe, Burbank and Didthorpe

The data collected showed specific areas of PE which the children did not like, for instance, 'dance is boring and slow', 'the apparatus makes me ache' and 'balancing on three parts is hard, I can't do it'. Overall I found that aspects of gymnastics were mentioned by 36 children, with games mentioned by 17 children, exercise mentioned by eight children, athletics mentioned by three children and 'other' mentioned by 19 children. 'Other' refers to aspects of PE which were not defined by the children within dance, gymnastics and games. These examples of 'other' all came from the children at Didthorpe - I have reported this data separately as they did not fall within any of the categories expressed by the other children within Aisthorpe and Burbank. Where I was able to explore the children's responses from Didthorpe within the areas identified by the children from Aisthorpe and Burbank I have done so.

Reasons for Dislikes

I have categorised the themes about dislikes, as far as possible, within seven common themes (this means that they were mentioned by more than three children). A sense of discomfort was mentioned by 27 children, failure at a task was mentioned by 17 children, the task was boring was mentioned by nine children, an aspect of time mentioned by ten children, the task was repetitive mentioned by four children, and fear of pain mentioned by four children). The last theme was only reported by the children at Didthorpe. Eight children from Burbank said that they liked everything and could think of nothing which they disliked although I was unsure whether this was due to a 'copy-cat' syndrome as

this was a group discussion. There were six areas which were unique, 'waiting in the hall means I can't get on with my PE' (one response from Didthorpe), 'going to the field because I don't want to step on the daisies' (one response from Didthorpe), 'see no point to the activity' (two responses Aisthorpe), the gaze of others (one response from Aisthorpe and one response from Didthorpe), 'picked last for the team' (one response from Aisthorpe), and 'sitting on the side when naughty' (one response from Didthorpe, although this child was never naughty, it was the fear of being reprimanded that I suggest she did not like).

Overall, discomfort was the most dominant feature of the children's dislike for certain aspects of PE (27 responses although only two responses were received from the children at Aisthorpe, whereas there were 12 from Burbank and 13 from Didthorpe). I will discuss the notion of pain/discomfort in the next chapter where the focus remains with the responses from the children at Didthorpe. Failing at a task set was the next most dominant reason for disliking PE (17 responses overall, eight children from Didthorpe, six children from Aisthorpe and three children from Burbank). Failure or perceived failure is a common feature of children not liking PE (see Biddle 1991 on Attribution Theory). The notion of PE being boring was a more dominant response from the children at Aisthorpe (six responses), with only three children from both Burbank and Didthorpe suggesting this as a reason for disliking PE. Cullingford (1987) states that 'those things which are 'boring' are those things which either do not stretch them at all, or those that try to stretch them too much' (p.338). I can only assume that this was the problem with the way PE was presented at Aisthorpe. Their PE lessons were always at the locals sports centre and mostly games based.

The responses from the children at Didthorpe were distinct from the other two schools, perhaps because I spent more time with each child and transcribed what they were saying, releasing them from the need to write their responses. The themes identified by

the children were not specifically related to labelled aspects of the PE curriculum. I think that because these children were new to the school environment (aged five and six), they may not have labelled all their activities within the frameworks that teachers had laid down, eg gymnastics and games. There are nine themes arising from their responses:

- i) social;
- ii) changing;
- iii) watching - either because they did not have their PE kit or they had misbehaved during the lesson;
- iv) some reference to PE equipment;
- v) reference to their bodies or body parts;
- vi) the loud noise upsets;
- vii) some aspect of the PE environment/space.

There were also two themes which were only within the reports of three children:

- i) fear of falling; and
- ii) lining up.

The most dominant feature of the children's dislikes referred to their bodies (mentioned by 21 children). I will discuss this aspect in the next chapter when examining the concept of corporeality - one of the four existential themes.

Why Do PE?

Additional questions which I asked the children at Didthorpe were: Why did they think they did PE? And, why did they change for PE? These questions were asked whilst I was completing the Like/Dislike printed sheet.

The children's main focus within their responses was directed towards fitness/strength/health as reasons for doing PE (21 children). The next category was that the children stated they had no knowledge of why they did PE (eight children). Five of

the children who stated that PE was to keep them fit and healthy also added that PE was to help their learning. Overall, within their responses there were eight children who mentioned some future goal, particularly 'being healthy/fit', 'if you don't jog, your body doesn't get energy, no energy, start getting lazy. Lazier and lazier and you ask people to get things for you', 'getting fit for work' and 'to warm up body, want to be strong so when you grow up you can lift things up'. Schilling (1993) points out that the body 'is in the process of becoming a *project* which should be worked at and accomplished as part of the *individual's* self-identity' (p.3). Some of these children were working towards a future goal and perhaps fitting in with Sparkes' (1996) view, using the work of Schilling (1993), that it is 'the exterior territories, or surfaces, of the body that symbolise the self at a time when unprecedented value is placed on the youthful, trim and sensual body' (p.169).

Summary

Overall, I interviewed 64 children in three schools about their likes and dislikes in PE and the reasons for their positive and negative statements. The children in Aisthorpe showed a preference towards games, the children at Burbank preferred exercise, followed closely by gymnastics and the children at Didthorpe preferred gymnastics although they did not use the word itself but described some form of gymnastic activity. The dominant reason for a positive response was that it was good or fun, followed by some reference to their body. The children disliked certain aspects of gymnastics and the reasons for their dislikes in PE were directed towards a sense of discomfort, or by a sense of failing at a task. The children at Didthorpe were more specific in assigning their dislikes and I highlighted nine themes which arose from their responses - these were not assigned to broad categories within PE as gymnastics, dance, games or sport but towards what I will term the lived experience of PE. When the children at Didthorpe were asked why they did PE, the most dominant response was directed towards fitness or health. They were also asked why they thought they changed for PE, and if they gave an answer, it was for

safety or hygiene reasons.

The First Lessons Observed

I will initially offer a story of these first encounters. In fact, the story is an attempt by me to move towards what Van Maanen (1988) describes as an impressionist tale and to situate myself within the lifeworld of the teaching process rather than attempt to be a 'fly on the wall'. Van Maanen distinguishes three types of tale; the realist, the confessional and the impressionist. The realist tale relies on facts, the confessional tale focusses on the researcher, and the impressionist tale is a personalised account of fleeting moments cast in dramatic form. Van Maanen states that these three tales are very different, yet I can see aspects of the latter two within my own story. An impressionist tale has four characteristics:

1. Textual identity - dramatic recall is used and the tale stands alone without framing devices or extensive commentary 'here is the world, make of it what you will' (Van Maanen 1988 p.103). The audience should only be aware of the story, the analysis will not be presented until later. The reader should be able to re-live the story with the researcher.
2. Fragmented knowledge - the impressionist tale unfolds event by event, the tale evolves with the reader experiencing something 'akin to what the fieldworker might have experienced during the narrated events' (p.104).
3. Characterisation - a stance is taken to help shape or lead a character's action. This demonstrates that the researcher is anything but a simple scribe, an absorbent sponge or an academic cipher. No common denominators are found but the respondents in the research are 'given lines to speak' (p.105). I prefer that the respondents have voices to be heard rather than 'given lines to speak'.

4. Dramatic control - the researcher's reading of events as they occurred is the important factor here. A degree of tension in the writing is allowed to build and is then released. Impressionist tales acknowledge the uncertainty of the world under observation 'for they attempt to be as hesitant and open to contingency and interpretation as the concrete social experiences on which they are based' (Van Maanen 1989 p.119). Scientific standards of reporting are not important here but the tale is to be judged on literary standards.

It is the last point of Van Maanen's work which fills me with the most angst. Such a personalised account seems to open me up to criticism; to give a deeper view into my personhood. A realist tale seems to be a step away from this type of tale and safer. I am not a writer of literary work, and so the impressionist tale I tell is one where I give my impressions as a researcher. I tell it as I would say it, 'like gossip, the telling of impressionist tales implies closeness' (p.108). The micropolitics of education are also forefronted. I hope it will fit with Van Maanen's view of standards by which the tale can be judged where he says that it should be interesting, coherent and have fidelity. Only the reader can judge that. Yet I take some comfort in Smith's (1992) words:

Methodologically speaking, we are obliged to adopt an animating, narratively rich, description of experience as the method of studying the lifeworld of physical education. But this need not imply that the kind of evocative prose that came out of the 'Utrecht School' should be the goal of all who orient themselves phenomenologically to the lifeworld. That would be too tall an order. Each of us must eventually develop a style of writing that attunes us to the lifeworld of physical education and allows us to catch hold of what it means to be situated there (p.87).

The following story is representative of my thoughts and feelings at the time of observing Gwen's lesson. It is 'crafted and based upon careful but selective observation' (Lyons 1992 p.255). This story and the story which follows in Chapter Seven adhere to the guidelines for phenomenological research as set out by Van Maanen (1988) and

Moustakas (1994). It was very difficult not to be judgmental during my observations, particularly when I was searching for a teaching model which closely fitted the framework identified in Chapter One. I have analysed Gwen's lesson against Whitehead's suggestions for teaching PE after the story. The other lessons I observed at Cranthorpe did not meet Whitehead's criteria and I have therefore laid them to rest in my research notebooks.

An Impression and the First Lesson at Cranthorpe

Cranthorpe School fills me with mixed emotions. As a recently graduated teacher, I am now here to observe other teachers teaching. I also expect that they will want some comments from me afterwards. Convincing myself that I am on solid ground is not easy and the tension rises within me. Months have been spent by me sifting through educational theories on 'good practice' and during visits to Margaret Whitehead we have discussed her ideas of a model of good practice for teaching PE, where the focus moved away from the body as object. We went through her theories and I presented her with my interpretation of her framework. Still, educational theory is not always welcome within the reality of the 'chalk face'.

The tiny school seems enclosed. The Head teacher welcomes me with open arms and a kiss (we had met before!). I begin to relax. We walk the few steps to the staff room and I sit down whilst Sarah makes me a coffee. I sit on the edge of the seat feeling tense, perhaps even showing my anxiety. It is the usual ubiquitous coffee of all staffrooms, hot, sometimes warm but not always a pleasure. The conversation turns towards everyday occurrences and previous events which had drawn us together in the first place. The bell rings out and awakens me to the true purpose of my visit. Sarah gets up, smiling, to show me to my first port of call - Gwen's class; it is time for me to follow. As we walk through the corridor I look around me to gain an impression. There is a lively current of quiet chatter emanating from the classrooms as registers are taken, children share their previous night's experiences with friends and their teacher, and children settle into the day ahead and the routines of the school. The school is small, with open plan classrooms jutting away from a central corridor. The Deputy Head's classroom has a door. It really does feel like a school. There is a sense of shelter and community that appears safe, yet my brief seems to diminish the safeness. There is a moment of tension as I think back to my mood as a student teacher, a parent, a governor or a qualified teacher entering schools. The feeling of going for an interview for a job I really want is uppermost in my thoughts.

Gwen is confident and friendly as I meet her. She has already changed into her PE kit. The children are changing for PE as I arrive. Gwen's classroom is tiny. There are thirty chairs set around a horseshoe shape of tables with a square of tables in the middle, to squeeze more children into the room. Somehow, Gwen manages to compress her children into this small place. Their faces show contentment. I think about how frustrated I would feel in the space and marvel at their self control, not pushing or shoving, just lining up quietly. Gwen talks away about how glad she is to have me here, interspersing her

natural flow of conversation with comments to children as they ask her a question. Rebecca comes up to me, takes hold of my hand and remarks "My PE kit's in the wash. Will you help me choose a book?". I decline. I'm not sure why, I just feel I want to be in the thick of the experience with the whole class rather than one child at the moment. Gwen turns to me over the heads of the children and says; "Changing for PE makes it special, it gives the experience a different emphasis." I wonder about the six children who are collecting books as they have no kit. How does it make it special for them? They choose a book like Rebecca and line up. I'm not sure whether they look content or resigned to sitting on the sidelines. Perhaps this form of punishment works and they will remember their PE kits another time to prevent the exclusion. The children move to the opening in the classroom. The crocodile weaves its way round the tables as there is no space for a line to extend into an open space in the classroom.

Thirty steps get us to the hall. The children find a space and sit down cross legged. I cautiously walk around the edge of the room and find a bench to sit on. I hope I am not too conspicuous. I feel like an outsider peeking into a world in which I am usually the participant, it feels strange. I think back to my student days, sitting on the side watching a lecturer or another teacher 'do their stuff', but it does not give me the same sensations. I was watching to learn, now I feel I am watching to judge against some arbitrary criteria to find the 'right' teacher. The hall is still now as the children look towards Gwen expectantly. She starts the lesson, her face smiling her approval at the stillness and quietness in the room. "Long-sit with feet pointed and hands resting on the floor behind your backs. Like this." The children copy and chatter quietly as they get into position. "Long sit to arm over and hold." Again, she demonstrates the movements by going through them herself. She looks self-conscious, a fleeting glance is directed towards me. I smile. Peter looks towards me and asks for approval with his eyes. I smile back and nod almost imperceptibly - at least I think so. They're up then and running on Gwen's instructions. Stop! Now they run and do two footed jumps. Smiling faces whizz past me. Gwen shows them again what to do. The task changes again. The pace is fast, the energy buzzes around the hall. They are to stand still now, look into a space, run, land low with a two-footed jump and hold for three seconds before running off again. After a short silence Todd asks "How long's three seconds?" A few children count slowly to three in answer. I think the task seems closed with little opportunity for the children to do different actions.

"Show me you're ready" and off they go. Watching is difficult, I don't know which ones to observe. There is so much movement and a high level of activity. I stop trying and attempt to gain an impression of the whole experience. With this sense of urgency gone I become more relaxed, I don't need to make scientific analyses of the story unfolding before me, I can turn my eyes towards the children who catch my eye in that instant. All the children are moving, jumping and stopping before they set off again into another space. Peter sweeps past me again, smiling for approval. I give it willingly, I cannot be a fly on the wall. I begin to feel more part of the experience.

They are moving in different directions, backwards, forwards, sideways, using both arms to swing forward as they lean forward into their two-footed jump. Ross and Peter choose to jump backwards, they are working together or are they? Well at the least they are copying each other. I cannot tell who the initiator is, the flow of movements seems to be at the same time. Sarah is so rapt in her movements she is not looking at anyone else in

the room. Some children are turning and jumping two-footed into low space. Gwen praises Dwain for good control and using the space well. Some children watch their 'team mates' as they run round the room trying to catch a glimpse of what they are doing. Smiling faces flash past me and weave in and out of each other. Carrie and Nathan go for the same space and collide. I wince and make a forward movement. Carrie hits out in frustration and Nathan says sorry. Gwen notices and makes a comment which I can't quite hear - something about being careful. The children begin to puff. Stewart, Cathy and Todd stop running and look around to see what the other children are doing, they are not quite sure how much longer to keep doing the sequence. Cathy is about to start again when Gwen says stop. They all sit down cross legged and look at her. Todd takes the longest, he can't seem to find a space which he finds agreeable. Gwen splits the class into two with a movement of her arm, slicing a cake. Half doers, half watchers. They know what to do. The doers stand ready waiting for the signal from Gwen. The watchers shuffle on their bottoms to the side of the hall and watch - at least most of them do. Todd and Cathy whisper to each other confidentially. Gwen glances over to them, they stop. Cathy holds her head down, her hair flopping over her eyes. Todd just smiles back at Gwen. Gwen looks over to me and discreetly smiles.

Off they go again. Run into space, two footed jump into low space and hold. They do this three more times. Tara runs in zig-zags, Joy runs backwards, David runs clockwise round the room and has forgotten to land in low space, he doesn't appear to mind, he seems to be just enjoying the air moving around his body as he runs. Carrie bumps her shoulder on Tom but this time continues on her chosen path. They all finish at different times, William sits down on the floor quickly and curls in on himself. Mary just keeps going and Gwen tells her to stop. Gwen invites the children to comment on what they have seen which they thought was good. I wonder if there will be any comments about things they don't like. Donna said she like all the boys and Rebecca. Gwen asks her to clarify the reasons for this choice. She says she thinks Rebecca did a good two footed jump and landed quietly. Stuart said he liked Nathan's sequence, Peter said he liked Todd and William said he liked Sam. Not one boy picked out a girl. Gwen encourages the children to say why they liked some particular movement. The children are finding this difficult so she helps them with the language. "Did you like it because it was controlled, fast, slow or still after she had stopped?" I find myself thinking up different words to use and think of how to describe different movements without focussing on the body as an object. It's not an easy task. 'With superb balance Rebecca landed on two feet'. No, I am focussing on the body as object. 'With superb balance Rebecca attained stillness'. Yes, I'm satisfied with that for the moment.

My attention returns to the class. Swap over time. The watchers become the doers and the doers become the watchers. Nathan, Carrie and Todd rush across to the side of the hall and throw themselves at the floor in a dramatic knee slide. Todd turns round to check whether he has been seen. He has. Gwen's voice becomes hard and metallic as she asks the offenders to return to the centre of the room and walk to the side of the hall, sitting down sensibly when they get there. All three stand up, heads hung in shame as they repeat the walk, only this time slowly and sensibly. Carrie glares unblinkingly on her return journey. Nathan murmurs an apology. The others stir uneasily then watch motionless, contributing towards the shamed silence. The doers are ready now in their starting positions. Tina looks tiny and insignificant, her pretty face showing a mixture of fear and embarrassment. I am mesmerised by her, transfixed, wanting to know what she

is going to do, how she is going to cope with the situation.

The silence turns into the patter of feet, rustling of T-shirts and heavy breathing. No-one talks. The watchers faces are intent. The process is repeated, run into space, two footed jump into low space and hold. Tina is the last to set off. She looks around her for ideas, it seems as though she has never done it before, but I know she has. I feel empathy for her as I was that child, never able to be in the right place at the right time, conscious of people watching me, aware that I might not be doing the right thing. She moves tentatively and gradually seems to relax. Still, her movements are not flowing and she constantly peers at the other children, just to check for approval.

I have been distracted for the past minute with my own thoughts and the children are again sat cross-legged watching Gwen attentively, the watching and the doing having come to an end. Gwen tells them to lay back and relax. They all sink to the floor slowly, curving their spines along the floor, arms by their sides, eyes tightly shut. Many times have I done the same activity. I wonder about the sounds they can hear or where they are disappearing to in their thoughts; back home to the toy they left as they rushed out this morning; to their mothers or fathers, brothers or sisters; forward to what will happen when they leave the hall; or, remaining in the present with the feeling of self-consciousness as they lay fully stretched on the cold hall floor? Gwen moves quietly amongst the children and brushes her hand gently on each child's head. As this happens the child slowly stands up and tip-toes to the door to line up. Todd just cannot resist one of his knee slides and bumps into Tina. Gwen calmly walks over, takes his hand in hers and stands him slightly to one side of the line. He seems irrepressible and Gwen's patience expansive. The encounter is over and we all return to the classroom. Children chatter to Gwen, Tim's hand still in hers. They talk about their achievements or frustrations, they ask her what is happening next and whether it is lunch time.

Comment

Throughout my story of Gwen's lesson I have avoided any reference to the criteria by which I was judging her lesson and so now I will synthesise Whitehead's suggestions which I outlined at the end of Chapter One with my story of Gwen's lesson. This will then be supported by other research literature on the notion of good practice. The notes made in my notebook were not as detailed as the story above but I wrote down words which I felt captured my experience of the situation and are therefore based on careful and detailed observation.

Whitehead's suggestions and my story of Gwen's lesson

Gwen showed a smiling acceptance of the children's performance and only admonished

children for moving out of the expected boundaries within the PE lesson, rather than for a task badly performed. Whitehead suggests that the teacher should be sensitive to the experiences and capabilities of the children (suggestion one). Gwen asked Donna to give reasons for her choosing Rebecca's sequence, to which she replied that she did a good two footed jump and landed quietly. Therefore, Gwen was encouraging the children to be accepting of their peer's performance although this is not an easy task, as was evident when none of the boys regarded the girls as 'good' performers or at least were not forthcoming with their views.

Suggestion two from Whitehead shows that tasks should only be demonstrated if there is no possibility of humiliating the children. I was not convinced that the half doers/half watchers scenario which Gwen set up would fulfil this requirement. Although the more confident and able children were happy to perform to the other children, it was evident that Tina felt embarrassed by having to perform. Such a division across the class with half doers and half watchers is, perhaps, too impersonal and there should be some form of mutual negotiation about who will perform. As the child gains in confidence then there would be space for her/him to join in the performance.

Gwen used a variety of teaching styles to set up the tasks for the children. At first this was with named actions (suggestion six) - 'long sit', which Whitehead argues moves the focus away from the body as an object. Gwen used an apprenticeship style (suggestion five) where she showed the children what was expected from them and they copied; for instance, a run followed by a two-footed jump. This meant that Gwen used less verbal input and more visual demonstrations. She also created a generally relaxed and encouraging atmosphere resulting in the use of language moving away from the body as an object (suggestion five). Finally, Gwen ensured that the children were able to explore different directions to move before finishing with a two-footed jump. From Whitehead's suggestions this would create space for ownership of the task (suggestion three and

Applebee 1989 - to be discussed later). Gwen had made sure that the children were able to succeed by differentiating the task by outcome. Not only was there differentiation by outcome but she had set up learning stages (named actions, apprenticeship style and finally ownership of the task) so that the children could make the task their own. It seems initially that there is a dilemma between an apprenticeship style of teaching and ownership of the task. But as Whitehead suggests, in the early stages of learning 'movement can be awkward and offer little possibility of the satisfaction inherent in effective liaison' (Whitehead 1989 p.151), and so the children need a framework from which they can take ownership of the task. From working within the apprenticeship style, the children can then have the confidence to explore movements, making them free to make the project their own. So, she had structured the learning experience by giving the children specific skills to practise before giving them a more open ended task and therefore, I argue, the children were beginning to have appropriate strategies to work successfully (Dibbo & Gerry 1995).

Gwen used a variety of techniques to help the children understand what was expected from them (recommendation four). These were; talking about the task using named actions; showing the children herself and asking another child or children to show the task or a possible example of the task. Throughout, Gwen created an atmosphere of acceptance and empathy (recommendation seven) and was obviously trying to pass this onto the children. When the children were commenting on the 'doers' performance' she encouraged only positive comments. However, there was an element of comparison with others as the children had to pick out 'good' performers. Whitehead suggests that such comparison should be avoided. Presumably, those children who were not picked felt that they were 'not good'!

Gwen did not use an authoritarian or domineering style of teaching which Whitehead and, I am sure many others, deplore (recommendation eight). Finally, I am unsure whether

Gwen had enabled the children to achieve a successful liaison with the world via their embodiment in order for a sense of harmony to be derived (recommendation ten). This aspect will be investigated further in Chapters Seven and Eight when examining the stories from the children in Gwen's class at Didthorpe. Nonetheless, Gwen had involved the children actively in this learning experience which is pertinent to Applebee's (1989) model of instructional scaffolding where the following five criteria are met: Ownership, Appropriateness, Structure, Collaboration and Transfer of Control:-

- i) Ownership - the children made their own contribution to the tasks which at times were open ended with an element of problem solving inherent in the activity, eg finding ways of moving from a starting position to a two-footed jump and then hold.
- ii) Appropriateness - the tasks were at times too difficult for the children to complete on their own, but not so difficult that they could not complete them with help. This implies careful staging of the activities she set/taught/matched to ability and so on. Gwen would show some tasks so that the children could accomplish these during practice time. By making some tasks open ended all the children could enter the task at their own level of ability.
- iii) Structure - sequence activities/skills etc - Gwen made them logical/accessible to the learners so that they could use them independently - the skills were gradually built on over the lesson, so that towards the conclusion of the lesson, the children were able to use some of the skills learnt and incorporate them into a sequence of movements.
- iv) Collaboration - work with the learner - removing the elements of assessment and evaluation. Initial observation of Gwen's lesson would show to the onlooker that

there were elements of assessment and evaluation both by her, the teacher, and by the children making evaluations of each other's performance. It was this aspect of the lesson which I needed to discover more about in order to begin to understand how the children received such evaluations from their peers. In subsequent interviews with Gwen, I found that she enabled the children to be critical about each other's work across the curriculum, whilst attempting to ensure that all children received some positive evaluation for their work. She would ensure that evaluation tasks would involve a positive comment and a comment which focussed on improvement rather than "I didn't like ...". The only aspect Gwen was disapproving of was when a child misbehaved eg 'knee slides'.

- v) Transfer of control - as the learners learn, the teacher can 'step back' and allow them to use the skills, knowledge and strategies which have been taught, and then give attention to 'the next stage' of their learning. Within this framework Gwen set tasks or activities to complete or problems for the children to solve (Applebee 1989).

A collaborative culture between the children and Gwen was evident, where learning was shared to reinforce established knowledge or generate further learning. This was accomplished through discussion which helps reflection and regulation of thought, through the speakers having to modify or clarify their thinking in order to formulate the language which they will use (Hoyles 1989). As the children commented on each others' performance they had to clarify their thinking so the comments started as 'that was good' and with encouragement from Gwen, giving the children a framework to build their language upon, ended as 'I liked Rebecca's jump because she landed very quietly'. Listening to the ideas of others is an active process which can also stimulate modifications and clarifications to one's own thoughts and understandings. As such, Gwen was supporting or scaffolding the children's instruction.

I return to Hodgkin's (1985) definition of instruction in his discussion of the 'teacher's roles in relation to the process of discovery' (p.91) where:

Instruction involves bringing the learner confidently up to his (sic) frontier so that he begins to ask interesting questions, finds some answers, creates appropriate models or pictures and, perhaps, does some experiments (p.93).

The children were given tasks which at times they could complete by themselves, then tasks which they required help to do either from their peers or their teacher. Gwen was encouraging them to explore why a performance was 'good' and helping them to ask interesting questions through this exploration. As they found ways of moving which they could accomplish, so they began to experiment with more risky movements which again would lead them to asking more questions - a cyclical process of learning.

Conclusion

The initial data I gathered from Burbank were limited. I felt that it had been an unsuccessful period in the research process. I had a poor response from the questionnaires which were given to the teachers. Health issues were raised within the questionnaire, but this line of questioning was rejected as I felt it was moving away from the aim of the research.

The children in my study predominantly reported that they liked PE because it was good fun and made some comment about their bodies feeling good. They also mentioned their bodies when talking about their reasons for disliking PE in that they felt a sense of physical discomfort. Failure at the task was also a reason for disliking PE. The children from Didthorpe described their experiences differently, so I created a different framework. From this analysis nine themes arose from their responses about disliking PE: i) social; ii) changing; iii) watching - either because they did not have their PE kit or they had misbehaved during the lesson; iv) some reference to PE equipment; v) reference to their

bodies or body parts; vi) the loud noise upsets; vii) some aspect of the PE environment/space; and two unique themes of; viii) fear of falling; and, ix) lining up. When the children at Didthorpe were asked for a reason they did PE, the main response (if any) was to for them to be fit or healthy.

These initial observations served a purpose as they enabled me to reflect on Whitehead's (1988) philosophical model for teaching PE, together with my own observations of the teaching situation within primary schools. This initial data shows clearly the systematic focus of the data gathering. The observations of Gwen's lesson confirmed to me that I would ask her to be my case study teacher, to observe her and talk to her about teaching strategies, and then to listen to the stories from the children in her class. Her lesson had shown many areas where she offered a model which linked closely, although not completely, with Whitehead's suggestions. The next stage of the research process was to investigate how this model of teaching was received by the children. After the first observation of her lesson I met Gwen again to briefly outline my research. She was enthusiastic to work with me so I gave her the questionnaire which I had given to the teachers at Burbank and we arranged a time when I could interview her, after she completed the questionnaire. The following chapter presents these data together with a more detailed analysis of Gwen's teaching style and the findings and analyses of the stories told to me by the 27 children in her class.

Chapter Seven

Findings - Gwen and the 27 Children's Stories

Introduction

There has been no comparative analysis here between different teaching styles as I am using the work of Whitehead whose suggestions were philosophical. I have used her framework to examine one perspective; Gwen's teaching style. This chapter presents background information about Gwen and a composite story of her lessons over the research period of two years. From this story, I extracted the themes and analysed these against the framework for teaching PE suggested by Whitehead. I follow this with themes which are dominant in the stories from both Gwen and the 27 children in her class - these are analysed, in part, by looking at the four existential themes outlined in Chapter Five. However, the analysis does not always fit within the pre-defined categories of the four existential themes and I use other frameworks to help arrive at some understanding of these children's experiences. The final part of the chapter looks at how closely the stories fit within a phenomenological description of the noematic and the noetic.

Gwen - an overview

Gwen seemed very enthusiastic to contribute towards my research. She was positive and welcoming. My interviews with Gwen were informal chats as we walked between the classroom and staffroom, amongst the children in the classroom, sitting in the staffroom chatting over lunch and coffee and meetings in the evening away from the school environment. So the information gathered has been hastily scribbled notes after the event or whilst we chatted, and one taped interview at the beginning of my relationship with Gwen. Taping Gwen's responses restricted the flow of the conversation and Gwen visibly relaxed after the tape recorder had been switched off, curled up her feet on the chair afterwards when there would almost be a sense of relief in her voice that 'Oh thank God that's over with'. Therefore I tried to remain with note taking during our

conversations which, although giving slightly more formality to the situation, still conveys a less restricted atmosphere than a taped conversation. As time elapsed I was aware of Gwen relaxing and the more she talked to me the more she became in tune with the topic. As we explored each area so the words and interpretations began to flow more easily, the metaphors to describe her own reality of the lived experience in PE began to emerge as she searched for aspects she had not spoken about before. She rarely changed her views but was more able to assign meanings to her beliefs as she reflected more on the issues.

One of her pet themes was changing for PE. She said that this process 'makes it special and gives it a different emphasis from work in the classroom' and by putting on special clothes the children were committing themselves to something which was 'high energy' and therefore needed appropriate clothing. She also felt that PE 'gives the children short term achievable goals'. Gwen clearly acted as a role model and she practised what she preached. She always changed for PE. Children who had no PE kit were not able to join in but sat on the sidelines. This was a school policy in Cranthorpe, but when Gwen moved to Didthorpe, such a policy did not exist, except in Gwen's class. Both schools had bought the *Devon Guidelines for PE* (1994) and were implementing these. Gwen said that this saved her having to be 'creative' as instructions were written down, 'ready to use just as the music syllabus which we use in the school'.

My initial interview with Gwen explored her responses to the questionnaire as I attempted to find out her perceptions about, and her goals for, teaching PE. This served as a framework from which to explore her thoughts and feelings whilst engaged in PE and the philosophies behind her approach to her teaching. For every area of her teaching in PE she had clear reasons behind the choices she made and the model of teaching which she adopted. The goals which she talked about were put into practice in the lessons she taught.

On one occasion, I met Gwen out of school and we discussed why she adopted this particular style for her teaching. She said it had been developmental. At first she was not really interested in teaching PE, but after taking up Yoga which concentrates on breathing, stillness and reflection, she felt that she had begun to 'organically internalise the sensations'. She began to ask the children what they thought and started to refine the words she used and the words the children were asked to use when describing their friends' accomplishments. This started because, in the early years of her teaching, she felt that she worked from a deficit model of teaching where she would teach reactively rather than proactively. She did not feel that she 'measured up' to what she expected for herself. She felt young and insignificant, she was given the worst classroom and she felt that she had to work for the children so that they did not feel as insignificant as she did.

A critical incident (Measor 1988) on which she reflected during our conversation was reading Waterland's book 'Read With Me' (1988). She translated the ideas from Waterland's book where she acknowledged that most teachers were 'too hung up on the nitty gritty' and it was 'better attitudes' towards the learning environment which were more important for the children. Initially, the change took place in her classroom; she moved away from a page of reading a day towards enabling the children to read and understand the whole book. As she became more confident in her work so she began to believe in what she was doing. Then she worked at putting the children's weaknesses aside and looking at their strengths.

They might have spiky profiles, but we have to live together and accept each other. I want them to live with each other, but most of all I want them to be able to live with themselves, that's self esteem and recognising that I'm not good at this but I've got my own particular talents, they may not be the same as my best friend, but they are of equal worth (Gwen).

At Cranthorpe her approach to teaching was supported by the Head, Libby, who had an 'holistic' approach to schooling. PE was seen as more than 'physical jerks', it was to

'achieve, relax, concentrate their efforts and practise in a safe environment where the children would not be laughed at'. She felt that she had 'done her best work for Libby'. It was the ethos she created that was more important to her than the skills achieved. The skills would come later. This approach is supported by Watts and Bentley's (1989) notion of a non-threatening learning environment where the act of learning is an emotional affair with the affective and cognitive dimensions of the person irrevocably intertwined.

Gwen described her goals for PE as holistic because she focussed not only their physical well-being, but also their emotional, social and cognitive well-being. This is perhaps an inadequate explanation of the notion of 'holism', yet these aspects reflected what Gwen said was 'holistic', and as such I will stay with her definition. She stressed the importance of the children having an experience where they could 'do it, feel it and know it'. This focusses on the child experiencing the movement, feeling where her body is in relation to the space around her and then reflecting on this experience using language. She wanted to enable the children to make sense of their experiences, just as she wanted them to develop their writing skills and their relationships with each other where they could 'refine, reflect and refine again'. For this she would set up a task which she called 'body sculpting' where she would focus on body parts to enable the children to attain an appropriate position. Her emphasis was on putting the children's weaknesses aside, whether this was physical, cognitive, emotional or social and looking at their strengths. To her, the ethos she established within her PE lessons, as within the rest of the curriculum, was more important than the development of skills. She aimed to create a supportive network where there was trust and the children could make mistakes and not have others laugh at them.

Patterns of Gwen's Teaching

This story represents data collected over the months I observed Gwen. It is not a specific lesson but illustrates a picture of the structure of every PE lesson she taught.

The story was written by closely adhering to the language I had written in my notebook as I observed the lessons. The speech marks in the text indicate the specific language used by Gwen. The observation differs from the last story of her lesson in the previous chapter, as in this I have focussed more on Gwen than what the children were doing. Her lesson at Cranthorpe was typical of the lessons which I observed at Didthorpe, the way in which she structured it, her expectations from the children and the language which she used and encouraged from the children. I have not analysed this story, but the key themes which arose from her teaching are discussed later in the chapter where her model of teaching is integrated into the stories from the children in her class. A similar research method is employed by Lyons (1992) who took three years to write his story of a basketball lesson. This represented seeing the teacher, Bob, teach ten times and making regular visits over three years. In a comparable way, I have written a story of Gwen's lessons. I observed her teach PE 20 times, 15 lessons were in the hall. It is with these that I maintain my focus.

During Gwen's early lessons at Didthorpe she felt unhappy with what was happening. She told me that the acoustics were poor and having classrooms adjacent to the hall meant that she was not able to obtain stillness and quiet. She did not like how the children changed, but she had taken on the style of the teacher before her as she did not want to initiate change too quickly. Gwen told me that the first few lessons I had observed, when she was new to the class, were in an instructor style rather than a mentor style. The children were too fidgety and she felt she needed more time in the hall to work on creating the forgiving and praising environment for which she strived. This story shows her teaching style after she had settled the children into her own way of working. On every occasion Gwen performed the following activities, the only changes she made were in the detail of the language she used. The language she used built upon work she had previously taught the children.

Before the Lesson - changing

Gwen is telling the children to get their PE kit on with their school clothes neatly laid on the table, topped carefully by their shoes. After the instructions are finished she disappears into her cupboard, turning to tell me she is doing a 'Mr Benn' (I remember the programme well, a child's TV series where Mr Benn would disappear into a cupboard to emerge as an Indian, a chef or a bus conductor amongst many others). Some of the children do not have their PE kit and they go quietly over to choose a book to take to the hall.

Before the Lesson - talking about what they are going to be doing in the hall

As she emerges, changed, from the cupboard, she quietly asks all the children to sit on the carpet whilst she introduces the session. She talks about sitting and listening, she talks about how to be still. 'When you are still you should be sat with your legs crossed, your arms folded and with your eyes towards me'. She questions the children about what she means by quality movement. Some children offer responses. 'Be still', 'Be sensible', 'Remember what your feet and arms are doing' and 'Stand straight when you are ready to start'. Gwen praises their comments and adds 'Remember to try a movement which you can manage, if it is too difficult, try something less difficult and remember to think about how to start and finish your movement'. She asks the children to line up. Some children are still changing and the others become fidgety as they wait. Gwen chivvies them along but does not help them. At last, all are ready and they walk sensibly to the hall.

The Entrance to the Hall

Some children are noisy and forget, but they are soon reminded by the other children to be quiet because of Mrs Lord's class. They enter the hall. To me it seems cold from the warmth and cosiness of the classroom. Some of the children remember what Gwen has asked them to do, others look around the hall for ideas, having seemingly forgotten what they were told in the classroom.

The Introduction

The lesson starts, Gwen having entered the hall and some semblance of quietness ensues. She smiles her approval but seems to be looking around for the culprits of the chatter. I find it quite off putting and look around to see if some of the children are talking. They are not. The chatter emanates from the classrooms which adjoin the hall. An activity begins. The class join together, standing in a circle, slowly warming up their bodies ready for action. Gwen acts as leader. Gwen initiates the action and the children copy. 'Legs up higher', 'Stay in the space and try not to move forwards', a constant stream of instructions come from Gwen as she aims for the children to imitate her actions.

The Development

The warm-up finishes and Gwen demonstrates an action, long-sit to arm over and hold. The children start to work by themselves. Gwen reminds them to 'Go for quality'. A few minutes later Gwen stops the children and waits until they are all still. Tracey and Nerine start moving, Jim beams and looks mischievous. Gwen asks the children to make a pathway on the floor. The children walk through the

pattern they are going to make on the floor. Gwen stands to one side and watches. Quickly, Gwen asks the children to choose different ways of travelling, she uses her voice to show encouragement and the children explore different ways of moving on their chosen pathway. Some children forget which way to go. Gwen walks around the room praising children for innovative ways of moving. 'I like yours Bethany because your feet are pointed', 'You have a lovely arched back Lewis', 'Keep moving, but change your movement when you come to a corner in your pathway', 'Good Martha, you are using a different level', 'Nathan is moving on his side, well done'.

Gwen asks the children to stop moving and encourages them to add a balance after each different way of moving. The children set off again. They have been working on balances and all the children know to hold it for three seconds. I hear them counting quietly to themselves 'One, two, three...'. Again, Gwen walks round the room now commenting on the quality of the balance and reminding the children to still find different ways of moving between each balance - some of them seem to have forgotten. 'Try to make the balance still, if it is wobbly put some other part of your body on the floor to stay still', 'Well done, Tracey you were very still. Next time try to make it more difficult', 'Think about what it looks like to other people', 'How are you going to get from your movement to your balance and make it look smooth?' After working on this task for five minutes, half the class sit down at the side of the hall whilst the other half show what they have been doing.

The Performance

Gwen invites the watchers to look for specific things in their friends' performances. For instance, to watch for children who show a really steady balance and who come out of the balance gracefully. The doers prepare themselves, some have obviously listened to Gwen's talk in the classroom about stillness. They are ready and they start their performance. Gwen watches intently and looks to be making mental notes. This lasts for two to three minutes and then Gwen stops the children's movements, although not all the children have come to the end of their sequence. She turns to the watchers encouraging them to say something good about what they have seen. I know that Gwen is determined to include all the children and wants the comments to be positive rather than negative. She reminds them not to leave anyone out and to remember to say something good about everyone. They are getting more proficient at this and the comments go beyond 'I liked it'. They use the language which Gwen has taught them but they use it in the correct place. Finally, they swap over and the doers become the watchers. The process is repeated and Gwen uses the same words to reinforce her earlier comments.

The Conclusion

The session ends with the children relaxing on the floor whilst Gwen leans down to touch them gently on the head - a signal for them to line up quietly. As they all return to the classroom Gwen chats to individual children about the lesson.

Comments

I have attempted, and am still attempting to understand the stories from Gwen's children and my observations of Gwen's lessons especially as 'there are many meanings embedded in even the simplest of utterances' (Sacks 1991 p.214). I wanted to explore language which would not only describe what the teacher was saying but in the very writing of this text give some meaning to those reading her words. Each reader creates different meanings for themselves from the text. The interview is a process of constructing reality to which both parties contribute and by which both are affected (Bird, Hammersley, Gomm and Woods 1996). Not only is there a different reality for those reading it, but each time people are engaged in a similar experience, different realities are in existence within each episode as each person focuses on different aspects, or understands the words slightly differently. As Gwen spoke to me over coffee one morning she described her reaction to the questionnaire she had completed for me. She re-read it to see if it was a true reflection of how she really felt. As she thought about it she stated that:

Yes it was a true reflection at that particular moment in time, but if I returned to this a few days later would those same understandings and perceptions be the same?

She felt that it was like teaching PE at different times of the day, different things that had happened during the day and the way the children were behaving was like a recipe which always had different results, even though she kept a similar structure to her lesson. The locus of her concern (Donaldson 1992) was fluid and reflected the complexities of the social situation.

On one occasion, after I had observed her teaching PE Gwen said that '... teaching PE is an optimistic activity in that it is another avenue where the teacher can explore a child's potential'. Her comments here reflect Hodgkin's (1985) definition of instruction and I

return to his statement where he suggests that the teacher is involved in 'bringing the learner up to his (sic) frontier' (p.93). Gwen's concern for the individual child was evident and her ability to offer a model of continuing good practice was her constant goal.

Themes arising from Gwen's story

Themes from the data were arrived at by reading and re-reading the notes I had made and focussing on aspects of our conversations which Gwen had repeatedly referred to over the months. Again, I used a phenomenological model for analysing the data where common themes are highlighted and unique themes are reflected on only when relevant to the research question. The following list represents those themes which arose from Gwen's conversations during the research, together with an analysis of her teaching style against Whitehead's suggestions for teaching PE:-

1. *The importance of changing for PE* - she said that it was a high energy activity which needed to be made special by wearing special clothes. This aspect will be discussed in the next section where I synthesise the stories from the children with Gwen's comments.
2. *Creating a positive learning environment* - she wanted the children to realise that they all had special qualities which may not be the same as their friend's but were equally valuable. This goal matches very closely with Whitehead's suggestions on a number of points. Whitehead maintains that the teacher should show sensitivity to the children's capabilities, she should be sympathetic and encouraging, she should not humiliate the children, she should be empathetic and she should avoid an emphasis on comparison with others. Success and progress should be assigned on an individual's current ability. This latter point was very close to Gwen's heart and she reiterated similar points repeatedly.

3. *Giving the children small achievable goals* - she felt that PE, more so than any other area of the curriculum, was able to do this. Whitehead suggests that tasks should be within the reach of the children so that they can succeed, the tasks should be clearly set up and they should be able to have ownership of the task. Gwen's teaching style fulfilled these points although at times the children stated that they were not always able to succeed, perhaps this is a feature of life! The experience of failure should be minimised and therefore small achievable goals are preferred.

4. *Linking PE with the rest of the children's school experience* - by introducing the lesson in the classroom, Gwen hoped to create a conceptual link between the work in the classroom and the work in PE. Whitehead makes no reference to this aspect. However, she does recommend that PE should be justified on its own intrinsic worth rather than spurious justifications which have more to do with raising the status on grounds of propositional knowledge than an emphasis on embodiment which is 'an all pervading human attribute' (Whitehead 1987 p.173). Perhaps the legacy of viewing the intellectual subjects as more important requires the desire to justify PE as contributing towards a conceptual link with other areas of the curriculum. However, Gwen's desire to have the children behave appropriately and be supportive of each other and to realise that they all have weaknesses, but to set these aside and look at their strengths was a pervading issue across the children's school experience and not set within a neat package of a curriculum area.

5. *Aiming for stillness from the children* - Gwen wanted there to be a safe and caring environment within PE, and by achieving this type of control, she felt that the children would show sensitivity towards others. For me, this is not inappropriate as it showed that certain behaviour was acceptable and that to learn effectively the

teacher needs to have good management skills (OFSTED 1995). If tasks are set up clearly (Whitehead's suggestion four) then the children can feel secure because they know what is expected from them.

6. *Giving open ended tasks which the children had time to explore* - this enabled the children to have autonomy within the lesson. They were not always copying what someone else was doing, although they could use the ideas of others to help with their own work. I have already commented on this within my analysis of Gwen's lesson in the last chapter where such tasks enable the children to have ownership of the task, and because it is differentiated by outcome, the children are able to succeed within their own level of ability.

7. *Teaching as mentor and sideline guide* - Gwen wanted to help the children through the process of learning rather than tell the children exactly what to do. She wanted to encourage them to experiment with tasks rather than feel that there was only one right way of accomplishing a task. Gwen's teaching style was not authoritarian and Whitehead's fears of the teacher adopting a domineering relationship towards the children was certainly not evident from Gwen. However, in the next section I will discuss the imperative dimension of the experiences for the children as this was a dominant response.

8. *The emotional dimension of PE* - Gwen said that it had been a salutary experience for her, whilst on a PE course, when she had been asked to run around the gym. She had forgotten what it was like and she felt it had given her a timely reminder about the importance of the feelings of the children before asking them to carry out a task. Although Whitehead does not specifically argue for the emotional dimension of the person to be considered, her suggestions go towards creating a non-threatening learning environment (Watts and Bentley 1989). The emotional

affair of learning is highlighted by Whitehead's suggestion ten where she reminds us that if a successful liaison with the world is achieved through the child's embodiment, then a sense of harmony with the world will ensue. (This point will be discussed in the next section and in Chapter Eight).

9. *Creating a sense of co-operation amongst the children* - she wanted the children to feel like classmates and to be looking out for each other rather than the 'I' syndrome. Whitehead's suggestion one encourages the teacher to enable children to be accepting of their peer's abilities, to be encouraging and to accept their attempts with positive praise. Gwen strived for this, establishing clear guidelines for the feedback which the children gave to each other.

10. *Aiming for the children to enjoy PE* - she felt that although the notion of 'fun' was probably an unsound educational goal, she recognised that unless the children were enjoying what they were doing then there would be little motivation for them to 'give of their best'. Rarely do other subjects have their inclusion in the curriculum justified on such grounds and it does little to raise the status of the subject. Nevertheless, if all Whitehead's suggestions are in force then a bi-product of this approach may enable the children experience a successful liaison with the world via their embodiment (Whitehead 1987). Such a successful liaison may mean that the children enjoy PE.

11. *Other teachers told her that her discussions on PE were too philosophical and not skill based* - she talked about PE mostly in terms of the environment which she wanted to create rather than the skills which she would be teaching. Other teachers had commented that this was too philosophical. In fact what she seemed to be doing was to be focussing on the whole situation in which the children were to be active (Whitehead's suggestion five) rather than focussing on the body as an

object. She also talked about whole actions rather than specific parts of the body.

12. *Aiming for the children to be able to body sculpt each other* - if the children were have problems getting their toes to face in the correct direction, then their partners would carefully place the body part so that it 'looked graceful'. This aspect of Gwen's teaching was in complete contrast to Whitehead's suggestions. She suggests that this focusses the children on their peer's body as an object to be manipulated. The problems in this would arise when the child was demonstrating an action to her partner when she may feel humiliated through her own sense of failure, she may begin to compare herself to others, or may not be able to reach the prescribed goal imposed by her partner. This approach may affect how the child views her own body in two ways: a) It is most likely that the child will view her own body as an object because of a critical look from another person. This may cause her to have a negative response towards her body and view it as an object to be ignored as much as possible. b) She may view her body as an instrument to be able to place her hands as she moves into a balance, where her toe is pointing and to recognise her head is positioned (see Chapter One - **My Own Views of My Body**). Then, there is the perspective which the child who is sculpting takes on towards her friend - this can take on three perspectives:-

- i) The sculptor may dominate her friend and the child being body sculpted may succumb unwillingly and will therefore feel degraded. The child can succumb willingly to being dominated whereupon she will live in bad faith. Or, she will adopt a different view of herself imposed by her friend.
- ii) The sculptor can observe her friend as a pure object. She sees her friend as a system of levers incapable of doing a particular balance. As the sculptor focusses on her friend's body as an object she uses language to highlight

body parts as it moves in space.

- iii) The sculptor (implicitly) encourages her friend to contemplate her body as an instrument, resulting in the child experiencing her body as divorced from the self. If the child being sculpted finds the task difficult she can view her embodiment as 'inferior, weak or cumbersome and is very sensitive to the critical looks not only from the teacher, but also from her peers' (Whitehead 1987 p.124). Confronted with this situation the child dissociates herself from her embodiment and can fear the situation which has caused this (see Chapter One - **Other's Views of My Body**).

13. *Focussing on the making of games rather than always giving the children an adult dominated game with pre-ordained rules* - Gwen felt that this approach gave the children a greater understanding of what a game was about rather than learning rules which seemingly had an adult interpretation to them. This matches Whitehead's suggestion to use the work of Bunker and Thorpe (1982) who advocate a games for understanding approach; the focus moves away from the body as an object and helps the children to appreciate that the skills they are practising fit into the whole game situation.

Summary

Many of these themes and Gwen's concerns for her goals of teaching PE reflected Whitehead's suggestions to approach the teaching of PE (the links between Whitehead's model and Gwen's teaching approach were discussed in the previous chapter). They also reflect Applebee's model for instructional scaffolding and Hodgkin's definition of instruction where the teacher's role is in relation to the process of discovery. Here, the:

... teacher helps by constructing meaningful activities ... and ... structures the learning experience so the children have appropriate strategies to work successfully (Dibbo and Gerry 1995).

The interviews with Gwen raised many issues and it was clear that the majority of her goals for PE were close enough to Whitehead's suggestions to enable me to make an analysis of the perceptions of children taught in this particular way. The only reservation I had was the body sculpting which Gwen encouraged, for the reasons I outlined above. However, although Gwen spoke about this body sculpting, during my time observing her teach, I never saw her actually incorporate this into a lesson; the children never spoke about it either.

Themes arising from the children's stories

I will now examine each of the themes, present the primary data from the individual stories from the 27 children and then place them within the academic framework which was highlighted in Chapters One through Three. I also bring in some other academic references where the framework which I have already outlined has no insights to offer. Where the key points from Gwen's interviews arise in the 27 stories I have integrated these into the themes from the stories to enable triangulation of perspectives, the teacher's rhetoric, reality and the perceptions of the children. I place some of the themes within the four existential themes of corporeality (lived body), temporality (lived time), spatiality (lived space) and relationality (lived relationships) which I outlined in Chapter Five - Research Methods. The division is purely for explanation rather than a clear delineation between the themes. The questions which I asked the children are presented in Chapter Four - The Narrative (1. iii) Stage Three - Cranthorpe and Didthorpe schools).

1. *PE is understood as different from the usual work which takes place in the classroom and the play at playtime because there are many unique elements to PE.* Gwen wanted the children to understand PE as an extension of their work in the classroom although she never, whilst I was observing, explicitly stated this. It was implicit within her goals for PE. In spite of this, the children

thought that PE was a separate component of school life. It was different because: a) PE involves changing clothes; b) PE does not take place in the classroom; and, c) PE specifically involves body actions.

1. a) *PE involves changing clothes (corporeality)* - I have placed this aspect of the PE experience under corporeality because from a phenomenological viewpoint, the body is central to existence. As I have discussed before (see Chapter Two), the mind is seen as superior in all respects to the body which is viewed by others as an object (Sartre 1943).

Gwen was adamant that unless the children had their kit they would not do PE. She did not allow the children to borrow each other's kit. If this pattern of forgetting their kit was continuously repeated then a letter went home to the children's parents. Gwen stated changing clothes for PE gave a different emphasis from the rest of the activities within school. Also the children were safer in looser clothes giving them freedom to move. Gwen changed for PE with the children as she felt this act showed them she was willing to participate in what they were doing. Other teachers I had observed expected the children to change but the teachers did not always change.

Changing for PE was not part of a whole school policy at Didthorpe and during one of Gwen's PE lessons the Head came over to me to discuss this aspect. She felt that some children would repeatedly forget their PE kit so that they did not have to participate in that part of the curriculum. Four children had not participated in PE for five weeks because they had no PE kit; all these children said that they did not like PE. There were also economic implications for parents. There is a dilemma within this notion of requiring the children to change because, from a hygiene perspective, the children should change to do

PE, but this can cause tensions as some children may not be provided from home with the appropriate kit. Gwen's strategy involved sending a letter home to the child's parents after three weeks and then asking the parents to attend the school to discuss why their child did not have the appropriate kit. This strategy showed success as by the sixth lesson all the children had the appropriate kit and were then able to participate.

There is a paradox within this theme in that Gwen wanted PE to be an interrelated part of the curriculum, yet she also wanted it to be special - changing for PE means that it becomes removed from the general activities in other areas of the curriculum; doing PE in a separate place from the classroom means it is described as different from activities within the classroom (this notion will be explored in section 1b).

When I questioned the children about why they thought they changed for PE, they found it difficult to answer (twelve children could give me no reason). However, those who had an answer said it was because they would become too hot (eight children), they would not be safe in their uniforms (five children) or, they would ruin their uniforms (two responses). There was an imperative to change for PE 'you have to', 'No kit, you stay out' and 'If you don't do what the teacher tells you to you get told off' (three children). The majority of the children did not like changing into their PE kit from their uniforms because: i) It is too difficult. ii) The process takes a long time and leads to boredom for those waiting or the child senses the 'other's gaze' (Sartre 1943) at being last. iii) A physiological reason is given in that the children became colder when changing into their PE kit. A few children looked forward to changing as this meant they were about to do PE. They became excited about what was going to be happening when they arrived at the hall. My questioning about why the

children thought they changed their clothes raised their awareness of the whole concept of PE, perhaps enabling them to explore notions they had not previously talked about. This links with Freire's (1973) notion of transforming reality discussed in the Chapter Five (Phenomenological data gathering techniques). Some children who did not have an immediate response to my question were able to answer after further thought: 'I haven't really thought about it before ... you might slip though'.

In many of the interviews with the children the notion of changing was dominant in their stories. The majority of the children gave a negative response to changing into their PE kit from their uniforms.

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|---------|---|
| Jim | I don't like PE because it's hard to get changed. |
| Tracy | Changing is a bit unfair because it takes a long time. |
| Debbie | I feel sad when I know it's PE because I don't get changed very fast. Mrs Waterstone (Gwen) says before playtime that it's PE, I think about it at playtime and I think I'm not going to get dressed very fast because I'm always slow. |
| Lewis | I'm sad because we have to get changed, sometimes people take a long time and then we can't get on to what we have to do. |
| Bethany | I've got changed and I always have to wait for somebody else. |
| Elspeth | I don't feel very happy because I shiver in my PE kit. |
| Martha | I'm feeling angry, I don't like getting out of my clothes ... I feel sort of cold. |

1. a. i) *It's too difficult* - Jim and Tracy's perspective was that this task for young children is a complex process where they need to organise themselves sufficiently to be able to take off their clothes, put them neatly in a pile and then put on the appropriate clothes for the next activity. As adults, it is a simple task. We choose the clothes and proceed with removing the clothes we don't need and replacing them with sports kit. For young children there are tiny buttons to fit through tiny holes, there are laces to be undone, then there is the

problem of clothes being inside out and the difficulty of getting them back the right way. Following the PE lesson the whole process has to be repeated, but this time the buttons need to be done up again which seems far more difficult. Such a seemingly simple task is a major problem for the young child and becomes a clear focus of their whole experience of the PE lesson. 16 children said that they did not enjoy this experience, from a simple statement of 'I don't feel happy when ...' to the strong emotion of 'I'm feeling angry when ...'

1. a. ii) *The process takes a long time* - Lewis and Bethany's perspectives have a temporal aspect because the process takes a long time and they need to wait for their friends to accomplish the task. Yet Lewis was one of the children who was always last to change and perhaps his account shows another perspective. He was unhappy because he could not keep up with all the other children and there was an element of the 'other's gaze' (Sartre 1943). Being last, or amongst the last, showed that he was not as accomplished at this task as his classmates who were becoming bored waiting for him to finish. This was reflected in Bethany's comments. For Lewis there was a sense of failure. To be successful at a task was important to the children at Didthorpe (see earlier section on Reasons for Liking PE in Chapter Six) and failure at a task was seen as an important contributor to their disliking PE by children both at Aisthorpe and Didthorpe (see section earlier on Dislikes in Chapter Six).

1. a. iii) *A physiological response* - The last two comments above, from Elspeth and Martha, reflect a purely physiological reason because the children became colder when changing into their PE kit. They were in a de-mountable classroom and were required to walk outside before going back into the main building to the hall. It was November/December when I interviewed them and the weather was very cold. These comments from the children seem to be obvious responses but

taken together they show an aspect of the PE experience which is negative for these young children.

The notion of clothing is complex. In the literature from the phenomenologists there is no mention about changing clothing and the effect this has on the person. Merleau-Ponty (1962) examines the notions of 'appearance and reality' but not in the context of putting on and taking off clothes. Sociological theories abound with the thought that clothes, at different times in history, have affected the way a person feels about herself. For instance, Featherstone (1991) argues that clothes were used to represent social status, a mask to hide the 'inner self', a cultural identity of age and Whitehead (1992) contends that we focus on our body as an object when putting on clothes or make-up in readiness for a job interview. But there is no examination of how young children feel about changing clothes for PE. Within the context of PE these young children found it to be a difficult and perhaps a humiliating task.

A positive response - There were some children who were capable of changing faster and were left waiting for the others to accomplish the task which led to feelings of happiness.

Matilda I think about whether I am going to be first one to get changed and I feel happy.

The other positive comments were directed towards a temporal aspect in that the ritual of changing clothes meant that they were looking forward to doing PE and were excited about what was going to be happening when they arrived at the hall.

Beth I'm thinking about dancing when I'm changing for PE.
Clive I get into my clothes and I think it's going to be fun.
Martin We get changed I'm thinking about what to take off and what to put on and I feel good and excited.

Summary - The children found the task of changing a complex one and I suggest that this affected their enjoyment of the whole experience. For some this was because of feelings of not being able to complete the task as quickly as their peers. This led to them being watched whilst they struggled with the tiny buttons and shoe laces. Sartre's (1943) description of another's 'look' explains that the children begin to fumble more because others are watching. They may begin to alienate themselves from their own embodiment 'to the point of trying to dissociate (themselves) from it' (Whitehead 1992 p.379). In these instances of changing the children can begin to focus on their bodies as objects because they sense in the other's look a critical perspective. The children find themselves failing at the task, unable to accomplish it at the same time as the other children. But those children who were able to accomplish the task quickly and efficiently were not focussing on their bodies as objects from a negative perspective but may have been viewing their bodies as instrumental where they manipulated the buttons and laces in order to effect the task quickly.

1. b) *PE does not take place in the classroom* - The overall goals which the teacher has for PE may be similar to the rest of the curriculum, but very often, PE is seen as separate from the rest of the curriculum and the teacher's teaching strategies are altered for her PE lesson. A teacher who teaches in a style that is typically classified as 'good' primary practice within the classroom, who offers choices and an environment for exploration, often seeks tighter control as she enters the hall. The children are not required to think for themselves but the teacher directs what is happening in the hall. Pollard (1988) describes this as a tight rule frame where the children's actions are 'clearly defined and circumscribed' (p.116),

where there is less scope for choice and less possibility for loss of control.

Gwen told me that she tried to connect the activities in PE with those in the rest of the curriculum by introducing sessions in the classroom, before going to the hall. Gwen viewed PE as special because it enabled the children to have immediate short term goals where they could be successful. In other areas of the curriculum, for instance maths and reading, the concepts are not always easy to grasp and may take weeks to accomplish. She said that by doing PE, a differentiated goal can be set and the child can achieve her goal within the space of 20 minutes. A differentiated goal would be where she asked the children to find different ways of rolling. This enabled those children less confident with their movement ability to do sideways rolls, whereas those children who were more confident could do forward and backward rolls. Gwen stated that PE was a medium through which:

I can amplify what I am doing elsewhere, for instance sequencing in stories, beginnings, middles and ends; number patterns in maths, two footed jump to one footed jump, 2:1.

However, the children did not mention that PE was like any other area of the curriculum, nor did they mention that it in anyway reinforced what happened in the classroom. The children said it was: i) exercise; and, ii) not the same as working - work is done on paper. Gwen attempted to reinforce the links between the rest of the curriculum by; iii) highlighting the concepts to be covered in PE before leaving the classroom. The children did say that they needed to think during PE, but I did not discover whether they saw a connection between thinking and work. Yet within the accounts of these children, some interesting anomalies have surfaced between the intentions of Gwen and what was received by the children.

1. b. i) *PE is exercise:*

- Matilda PE is exercise and work is just learning things, it's different learning in PE 'cos you have to run around the room, but you're not allowed to run around the room in class.
- Jim It's not the same working in PE, when you work in the classroom you work on paper, but when you work in the hall you do things like running.

This is a taken for granted assumption that PE is about moving or exercise. How can PE be seen as the same as work in the classroom when it is removed from the classroom, they the children change clothes and they seemingly do what they do in the playground ie play? Yet the children's understanding of PE as different was more complex than these more obvious perspectives.

1. b. ii) *PE is not the same as working:*

- Debbie It's a bit different in PE because we don't need to do it on books, it's not work, I like PE best.
- Martha You are doing different things, you are not doing things like in the classroom like writing.

Yet like the work in the classroom, the children stated that they needed to think:

- Elsbeth I have to think about PE and ... I wish I was at home.
- Gina You have to think hard in PE.
- Richard I think about PE hard.
- Daniel Standing in a space, I think about the next thing we are going to do.
- Martin We do have to think in PE.

They also used the word 'work' to describe actions or tasks in PE, 'it was a lot of work running and jumping'. This shows an instrumental view of their bodies whereas work was something they did with a paper and pen within the classroom environment. When the words 'PE' were used it was not really conceived as work unless it was 'working with others' or 'working by myself'.

- David I don't like working on my own, I like working with someone else.
- Clive I like working with other people, there are more people and it makes me feel good.
- Daniel I like working best by myself.

When actually focussing on 'PE', no longer was it spoken about in terms of 'work' but they used the words 'exercise', 'healthy', 'fit' and 'strong'. It seemed that there was the idea that work had a relational dimension, it had an instrumental perspective and it happened in the classroom with a paper and pen. But when the words 'PE' were used, the children described it more in terms of fitness than work. Work was something that was bound within a social construction of the notion that we sit down and do it. There were four children who said that PE was about learning things, but the majority of the children responded that PE was to keep you fit, it was exercise, it was to make you strong and healthy or seeing PE as on the road to some important future.

This shows what these children described PE as and may represent their understanding of the concept of 'work' within PE. Barritt et al (1983) and Waksler (1991) say we should not try to translate the child's behaviour to present a view which sees the child as being on the road to adulthood. However, the children have already constructed an image of themselves which sees them on the 'road to some more important future' (Barritt et al 1983 p.142). Merleau-Ponty (1968) warns against trying to understand the time and the space of the child as the same as our own time and space as adults, for 'This is to reduce the child's experience to our own, at the very moment one is trying to respect the phenomena' (p.203).

1. b. iii) *Highlighting the concepts to be covered in PE before leaving the classroom -*

Gwen was careful to introduce the PE lesson in the classroom, she would talk to the children about what they were going to do. During one of my observations she took three lessons (30-40 minutes each) to talk about games, how they were made, whether they had rules and who was involved in the game. Then the children wrote about their games, made some games up in the playground and described whether they were fair or not. Nevertheless, although the children were specifically told what would be happening within their PE lessons many of the children did not think that they had been told what to do before the lesson.

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| Ruth | I would like to know beforehand so that I could practise it at home. I don't know what we are going to do. |
| Annabelle | I don't know what to do when I get in the hall whilst I am walking up the corridor. |
| Debbie | When I'm changing for PE I'm thinking about whether I'm going to do it good or wrong. I wish I had got the hang of it before we lined up. |

All except one child said that they preferred to be told what would be happening in the lesson before they arrived at the hall. Matthew was unsure why he did not want to be told. Annabelle's comments reflected the wishes of many of the other children.

| | |
|-----------|--|
| Annabelle | If I am told what we are going to do before we get to the hall it makes me feel happy. |
|-----------|--|

Cullingford's (1987) study into children's attitudes to teaching styles with children aged 11 and 12 clearly showed that children appreciated the teacher who explained before they did their work so that they knew what was expected from them (p.335). For me, Gwen's explanations showed clarity, but some of the children did not receive that information although it was clear from their

responses that they wanted to know what they were going to do.

Summary - PE has been defined by others as a contrast to working in the classroom (Williams 1996) which is confirmed by the children in my study. The children described PE as work only when they were talking about a relational perspective in PE. So, the children in my study understood the PE experience from their own perspective. It is not work, but neither is it play, 'we are allowed to play in the playground at playtime but not in PE' (Elspeth). It is not that the children have a conceptual confusion but that they understand PE within their own conceptual framework which extends from what they know and have experienced already. When engaged in a task, for instance moving around the room quietly, some children would call on other conceptual frameworks to explore the room. Cathryn said she would 'go into a tunnel', Marcus said he would pretend he was a mouse, or some children would be exploring a 'quiet and peaceful' place to which only they had access at that particular moment. Even though PE has a specific location it is a concept, I argue, that they do not understand fully in terms of the work or learning which goes on in the more conventional arena of the classroom.

1. c) *PE specifically involves bodily actions* - Gwen rarely talked about specific tasks although at times focussed on particular skills for instance, long-sit to arm over and hold. When the children described bodily actions, for instance jumping and rolling they spoke about the action using positive adjectives. Knowledge about how the children may have been viewing their bodies might contribute towards a greater understanding of the children's perception PE. Both Merleau-Ponty (1942) and Sartre (1943) have argued that if the person views her body as an object it is unhelpful, and may lead to her rejecting her body (see Chapter Two for a discussion on the relationship between body and mind and a critique of

Sartre and Merleau-Ponty's views). I return to the second of Whitehead's (1992) perspectives, where the body is treated as an instrument when attempting to accomplish some new gymnastic move, to reveal some interesting phenomena. The children made the following statements:

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| Matthew | You do jumping and rolling and you do turning. |
| Ruth | We do one legged balance, and shoulder stands. |
| Lisa | You can do all sorts of stuff like jogging and going on one foot hopping and then two feet. |

When the children spoke about this aspect of their embodiment, for instance, jumping, turning, shoulder stands and jogging, they never used negative adjectives to describe their feelings. They purely described the action which the task demanded - very often in terms of the whole action rather than specifically naming body parts. Whitehead's (1992) perspective of the body as an object, does not, in this instance relate to how these children were treating their bodies. In Whitehead's suggestions for teaching PE she argues that the teacher should use named actions rather than focussing on the body as an object. Gwen showed evidence of this teaching style and, it seems, that the children were receiving messages where their focus was on their bodies as instruments rather than as objects.

Summary - There seems little evidence, within my data, that shows the children talked about their bodies purely as objects when focussing on a task (they do focus on their bodies as objects when in pain - see next section). This may be due not only to Gwen naming actions rather than body parts and her emphasis on creating a positive learning environment, but to the predominant focus within the lesson on what the children thought and felt rather than what they did. Rarely were comments directed towards focussing on the body as an object - 'You have a lovely arched back Lewis' (Gwen). Rather, the majority of

comments were framed within language which was applied towards the whole action - 'Keep moving, but change your movement when you come to a corner in your pathway' and 'Good Martha, you are using a different level'.

Yet equally, the evidence could show that the children were not viewing their bodies as instruments but that :

... self-realisation occurs most intensely, if rather surprisingly, in situations where operative liaison is so fluent that the individual pays less, rather than more, attention to the detailed manipulation of his (sic) body ... The embodiment in itself is 'passed by in silence' (Whitehead 1990 p.5).

Both Merleau-Ponty and Sartre see this pre-reflective mode as our natural and habitual mode and anticipate a range of potential problems in focusing too specifically on embodiment as a pure object or instrument. Gwen created an atmosphere within her class where there was a collaborative culture, one where the children did not feel there was a critical gaze (Sartre 1943) but one where the critical culture was supportive and was to generate further learning.

2. *Pain or discomfort during the PE lesson (corporeality)* - this aspect meant that the children were focussing on their bodies as objects. They were uncomfortable with: a) the environment (it was cold); b) the noise in the hall; c) with their bodies hurting in some way because of a task they were required to carry out; and/or d) the temporal dimension of pain.

2. a) *The environment:*

Elsbeth I don't feel very happy because I shiver. I wish it (the hall) had lots of heating because I'm freezing, I'm shivering, shivering, shivering. I don't want to do it again because everyday I'm shivering. Doors open, doors shut.

attention on the pain. Bendelow and Williams (1995) point out that pain 'reorganises our lived space and time, our relations with others and with ourselves' (p.87). This reorganisation affects how the child relates to the PE experience. When the child focusses on her body in pain or discomfort, the desire to remove the pain or discomfort becomes dominant and she acts *towards* the body rather than *from* the body. The child no longer lives her body unreflectively (Fourth of Whitehead's perspectives).

Although Gwen pointed out PE 'did not have to hurt to be good for you', in certain aspects of the PE lesson some of the children did experience pain or discomfort. In these instances, I argue the evidence suggests the painful body or body in discomfort, becomes the object rather than the subject. Although Bendelow and Williams (1995) urge us to move away from the dualism of pain, the child who perceives the pain, phenomenologically experiences it and reports on the sensation experienced. The focus becomes one of body as object (Whitehead's First attitude towards the body). In the analysis of reasons for disliking PE from the three schools, there were a total of 33 children who mentioned pain, discomfort or fear of pain. As such the dualism is perpetuated through the child's own reflection on the experience. Again, the focus is *towards* the body rather than *from* the body (Whitehead's Fourth dimension). Leder (1990) stated that in our day-to-day lives we are our body, but when some pain is experienced, that pain causes an imbalance with the self. If the child experiences pain or discomfort during the PE lesson, this may contribute towards her rejecting PE as an experience she wishes to go through again. Whitehead (1988) reports that secondary aged children, particularly girls, have avoiding strategies so that they do not engage in PE lessons. Perhaps pain or discomfort is one aspect of this rejection. As the child focusses on the pain, so she concentrates on her body as an object, causing disharmony with her own

2. b) *The noise in the hall:*

- Annabelle We go into the hall everyone is screaming which makes me a bit upset ... I would like them to be quiet.
Kate I like playing games when it's slow because it doesn't make so much noise.

2. c) *Their bodies were hurting:*

- Elsbeth Stamping and splits it hurts my legs
Bethany The hopping was tiring for the legs, my back was really aching when we did the balancing.
Martha Some things are hard and some things are easy, like standing on one foot because my plimsolls get smaller and smaller.
Richard I'm sad when we do PE because my head hurts where I banged it ages ago.

The dominant manner in which the body is treated by the person in pain or discomfort is as an object. Bendelow and Williams (1995) suggest that this view is 'a major impediment to a more adequate conceptualisation of pain ... due to the manner in which it has been 'medicalized', resulting in the inevitable Cartesian split between body and mind' (p.84). This view involves the body being rationally and objectively measured and tested. The focus for attention within psychology and traditional medical approaches is on the sensation from the pain, whereas the children focussed on the body action which caused the pain. Leder (1990) points out that:

Whilst in one sense the body is the most abiding and inescapable presence in our lives, it is also characterised by absence. That is, one's own body is rarely the thematic object of experience ... the body, as a ground of experience ... tends to recede from direct experience (p.1).

He further states that when the person is in pain then the body becomes the central focus for the experience and this may be the case in PE. Leder (1990) also argues that because the body in pain is phenomenologically experienced through *sensory intensification*, the temporality of the experience and the *affective call* which pain has over the person, the person begins to focus all her

sense of personhood.

The children in my study did not only focus on their objective body (*Korper*) but their inner sensations of their subjective body (*Lieb*). The emotional and cognitive dimension of the pain are simultaneously experienced, it is not only a physical sensation. The child thinks that a particular movement will cause pain:

Richard I think my back will hurt when I lie down on the floor.
Beth I'm thinking about being pushed over.

The focus on the sensation of pain then transfers to the child disliking certain aspects of the PE experience - Richard says 'I'm sad when we do PE because my head hurts where I banged it ages ago'. Therefore this aspect of their reflection on their bodies shows that the physical experience of pain or discomfort is inseparable from the emotional and cognitive significance.

2. d) *The temporal dimension of pain* - another aspect of pain is the fear that pain or discomfort may be experienced at some future time within the PE lesson and this evidences Leder's (1990) temporality of the experience. Although the pain is not being experienced now, the child thinks forward in time to what may happen. The child then expresses some emotion:

Debbie Coming up the corridor I'm worried about stepping on a pin.
Kate I think about someone getting hurt.
Tracy I think am I going to fall over or not and I feel bad.

This shows that the children place their experiences within a temporal domain where they think about what might happen, what is happening and what has happened. Smith (1992) suggests that as we remember experiences 'our remembering is ... a kind of "body memory"', (p.71) and drawing on the work of

Casey (1987) 'the body as a memorial container - as itself a "place" of memories - (as that which) furnishes an unmediated access to the remembered past' (p.179). But Smith writes about 'Good Memories' whereas, for these children, this aspect of their story about PE creates negative emotions and negative memories.

Summary - the experience of pain or discomfort affects how the child perceives the PE experience. Her body becomes an object as she directs her attention towards it rather than from it. Aspects of the PE lesson become something which is to be avoided or makes the child feel unhappy. The pain or discomfort becomes the central focus of the experience and there is a temporal dimension to pain. All these aspects contribute towards creating negative emotions for the child who experiences the pain or discomfort whilst engaging in PE.

3. *The temporal dimension* - another aspect of temporality was that if the children perceived the activity was too difficult for them to accomplish, the time spent in the PE lesson seemed longer.

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| Elsbeth | I think a PE lesson lasts quite a few hours, I'll tell you why it takes two hours because people normally mess about in there and that makes more minutes going on. Six hours for a lesson in class because it's all the time in school. I don't know really. It's very hard to think in PE because Mrs Waterstone calls out and I can't think for longer, I have to keep thinking about our PE and I can't think about I wish I was at home or anything, so it's hard. I don't like doing PE and I wish I ran away from school and never came back. We have to do it for ages it's so hard I can't do when I roll on my tummy and go back up. |
| Lewis | I don't want to do PE because it's too hard. PE lesson lasts for 60 minutes, sometimes it lasts shorter we do planning, getting all sorts of stuff, music, dressing up. We do shorter stuff like skipping, I like it. |
| Martha | Some things are hard and some things are easy, like standing on one foot because my plimsolls get smaller and smaller. You are doing different things, you are not doing things like in the classroom like writing. I like the classroom best. I like PE |

sometimes, I don't like it when we do hard stuff like ... I don't know.

Equally, if the children thought the task was easier or that they liked PE, then the lesson seemed to last for a shorter time.

Kate Then you have to get up and stand in a circle, when you stand up you have to do your balancing I like it, I think it's very nice and I like it very much. I like doing lessons and when we do lessons you have to think hard and you have to think hard in PE. 6 minutes or 10 minutes, but I'd like it to last 20 minutes, then 40 minutes, 80 minutes 90 minutes 100 minutes. I want to stay in there longer.

Ruth I don't like when we run out of time. Sometimes we have an even shorter time, all we did is one thing and then go. I like to do lots of things. Except it was a bit long today (in fact 20 minutes) because we did lots of things - I think I did four things because we would normally do three or two, but if we had more time we would have done five things and it's a long time since I've done five things. I would like to do about three things would do ... Well, if it's something easy but hard for somebody else I could show them, well sort of like it.

Martin I feel like having fun ... I feel good and excited. I either sit on the carpet or go and line up at the door and I'm thinking about going into the hall and I feel really good and excited (runs to show me). I'm thinking about PE as we go up the corridor, all the things which I might do in PE. At the door I'm thinking about whether I can sit in a space. I'm thinking about doing good things in the hall. My PE lesson last for about ten or 15 minutes and I'd like it to last for 12 thousand million hours. We do PE so we can learn to do good things, like skip and gallop and things like that.

It was not always simple to analyse the reasons why some children equated difficulty with length of time spent during PE, as some of the children seemed to contradict this assumption. Cathryn, for instance, gave the same explanation for her lesson lasting a short time as for her lesson lasting a long time:

Cathryn When it's a short lesson we are running around and then getting in a circle. If it's long (lesson) we do a circle, lie down on the floor, I think sometimes we play games ... I really enjoy when we lie down on the floor and we have to stay straight and run around.

Summary

It seems an obvious conclusion that if the child does not enjoy an experience then time appears to go slower than when the child is enjoying an experience - this was largely borne out with my data. However, there are many tiers to children's perception of time within their PE experience. As an activity changes, so their perception of the passing of time may change dependent upon whether they are enjoying the experience or not. The whole experience does not rely upon one feeling, and feelings change as they engage in different aspects of the experience. Nevertheless, the children did give an overall response to the whole lesson. Matilda's response conveys the complexity of her judgement of the temporal dimension of the PE lesson.

Matilda A PE lesson lasts for a minute, I'd like it to last for longer - one hour. Some last longer and some last shorter. The ones which last longer are the ones when Mrs Waterstone doesn't look at her watch. The short ones are ones when we are doing little movements like tiptoeing.

4. *The relational dimension* - Gwen wanted the children to work in a variety of groupings as this gave them more opportunity to work in their preferred way and gave them experience of the socialisation process. Some children (12) spoke about preferring to work with others because they could share the experience, it was not lonely, they could do better 'things' and they could work with a friend. Whilst others preferred working by themselves during PE as it was 'peaceful', the child could do what she wanted. There were nine children who stated that they liked working by themselves more than with others. There were 12 children who said they only thought about the PE lesson when engaged in that experience and did not make any reference to anything unconnected to their experience of PE. Those children who did talk about aspects unconnected to the PE experience (15 responses) spoke about the following contexts:

family/home/mother (8), relationships with friends (3), pets (2) toys (1) and physiological in that the child said he was hungry and thinking about the school environment.

Before the PE lesson the comments were:

- Bethany Before school I tell Mummy that we are doing PE today and then Daddy brings me to school. When we walk through the park Daddy sometimes let's me pick up conkers. Wondering what we are going to do in PE.
- Ruth We walk outside or into the hall, as I walk up I was thinking about tomorrow because I am going to a birthday party. Go into the hall and we sit down and listen to Mrs Waterstone, what we have to do. Thinking about odds and ends like I can't wait till I have time together with mum at the weekend.
- John I'm thinking about whether my sister is alright when I'm changing ... I'm thinking about my cat and my rabbit as we come up the corridor.
- Matilda Coming up the corridor I'm thinking about looking at the ornaments in the corridor and they make me feel nice.

After the PE lesson the comments were:

- Elsbeth Mrs Waterstone calls out and I can't think for longer, I have to keep thinking about our PE and I can't think about I wish I was at home or anything, so it's hard.
- John When she says stop I know it's the end. I'm feeling if my rabbit is alright. I'm thinking about my cats and my mum.
- Cathryn Know it's the end because we have to line up next to the door and go back and get changed. I don't think about PE as we are going back I think about Barbie doll. Changing I'm thinking about my mummy.
- Jim Well, when I get back into the classroom it makes me think that there is not much longer until we go home and today my gran is picking me up so I would want it to be not so long until we go home and I'm going to sell some raffle tickets to her and I have to get some more tickets from the office.
- Richard We line up and I feel that my legs are tired, I'm sweaty and my arms are aching. I'm feeling sad because I want to go home.

When the children talked about doing activities in PE alone or with others, there were 12 children who spoke about preferring to work with others giving the following reasons:

- Gina I like working with other people, I think it's fun, we have to share.
- Bethany I'm a bit lonely when working alone, it's OK when I'm with someone else.
- Matthew With other people is best because we can do better things, they're bigger, you can make bigger things with two people and not one.
- John I like working with a partner because I can work with one of my friends.

Whilst ten children stated that they preferred working by themselves during PE:

- Bethany I like working by myself on my own things.
- Trevor When I'm by myself I can just be peaceful and run where I want. We were doing jumping and landing quietly, I think it's good because you've got no noise and I think it's better when there is no noise because it's more peaceful and other classes can get on with their work and they don't have to say shhhh!
- Debbie I think I wonder whether to be on that side of the hall or that side I like that side (right) because not very many people are up there and I like being where there aren't many people. I feel the wall because it's all hard and I feel all hard. We start to do things like lessons and games, I think am I going to fall over or not and I feel bad. Sometimes I work with other people and sometimes by myself and I like being on my own because it's nice and quiet and it's noisy when people are working together.

The dominant reason for working by themselves was about behaviour (this aspect will be examined later in point six):

- Lisa I like working on my own because I work harder and I don't get in trouble.
- Kate I like working by myself because I can carry on with more work and sometimes people disturb me.
- Daniel I like working best by myself because sometimes they're silly.
- David Sometimes I work by myself, but sometimes I work with Lewis, sometimes I can't trust and I try to make them trusty, and that person is Lewis.
- Trevor Sometimes I work with other people and mostly with David, I feel happy sometimes not happy always if I'm not with David because I want to be with David really, not with him all the time because we're quite silly. I'm thinking when I'm by myself that I can just be peaceful and run where I want.

There were nine children who stated that they liked working alone more than with others. However, there were occasions when the children changed their ideas within their story. This may have been because they liked a particular activity they were doing or that they were able to work with their friends, if this was not so then working together did not hold the same feelings. For instance:

Martha I like working with other people, sometimes I don't like working with other people. Because sometimes you don't have to work with other people. Working with other people is best because we play nice games.

Matilda I feel happy inside when I'm working in PE both with other people and by myself. I like working with other people. Sometimes Mrs Waterstone says not to work with your best friend, most of the time we get to choose. I like to choose best.

Summary - there were a variety of reasons why children liked working alone or with a partner. By enabling a variety of groupings, Gwen was able to allow for individuality with the children. Inappropriate behaviour seemed to be a dominant focus behind the reasons why children preferred to work alone.

5. *Appropriate Behaviour* - Any school situation has certain rules which need to be followed. Within PE, as I have already stated, there tends to be a more tightly focussed set of rules to be followed for safety reasons. There is potential danger round every corner, particularly when the children are moving fast in a confined space, or there is apparatus set around the room. The children had clearly connected to this rule frame and were forthcoming in their stories about this theme. There were 37 references to behaviour from 15 children, four of those children were classified as more disruptive than the other children by Gwen. The children knew that if they did not behave appropriately then they would be excluded from PE. If behaviour was inappropriate this made some of the children feel unhappy and in some cases angry because, other children were

wasting the time which could be spent on PE in the hall. But the hall is a place where there are specific rules which the children were aware of and clearly aware of the safety reasons behind these rules. Some of the children did not want to talk to each other during the PE lesson because they like to give their best or they thought they would be told off.

- Gina Sometimes it's boring when I know I, we've got PE because you have to watch because you be naughty in PE, I think it's a horrid thing to be naughty ... Sometimes some people watch because they been naughty and I think that it's fair because they've been wasting time. It's boring waiting to do PE because we waste most of PE because people keep being naughty, nearly all the time the same people mess around in the hall and the same in the class. Most of the time Tracy and Lisa waste time, now Amy has left she is being a bit gooder. Some people run down and when Mrs Waterstone gets back in the class she tells them off, I think some might get hurt.
- Lewis We do things that we've got to do, else you get told off.
- Rosemary I think I am going to get told off when I go into the hall because I was being late.
- Elsbeth I'll tell you why it takes two hours (the PE lesson) because people normally mess about in there and that makes more minutes going on.

If behaviour was inappropriate it made some of the children feel unhappy and, in some cases angry, because other children were wasting time which could be spent on PE in the hall.

- Cathryn As I come up the corridor I'm thinking that some people are nice in PE, I don't like it when they are not nice it makes me feel sad.

The walk up the corridor towards the hall was also a time when there was potential for some of the children to show inappropriate behaviour. The final aspect arising from this theme was that some of the children did not want to talk to each other or work with other children during the PE lesson because:

- Debbie I feel happy after playtime and I change for PE and I'm thinking about whether I'm going to do it good or wrong, I think I do it wrong mostly because some people talk to me and I don't want to talk to them in PE because I think I might get told off.
- Martin I like working best by myself because sometimes they're silly and I am cross and angry.

Another dimension to this was the children who were labelled as naughty (by other children, not Gwen), would be aware that if they worked with others there was more potential for them to misbehave:

- Nerine I like working on my own because I work harder and I don't get in trouble. I don't do PE if I get in trouble, I feel sad because I miss it.
- Annabelle I am ignoring people in PE because if like David wants to play with me, he is silly and I want to just do something else. I'd like to do just what I was told to do. I like to run around and everyone is bumping into me and it makes me feel angry.

Summary - each of these reasons for appropriate behaviour create a context for the PE lesson. Some children are worried about being told off and being told off makes them sad; some children think that the children 'messing about' are wasting valuable time; and, some children decide whether or not they are going to be good, or not (Lisa). Underlying all these aspects is that Gwen had clearly established ground rules which David sums up 'There are some rules for the hall and I know what they are and its not very nice in the PE room, if someone is chasing you to sliver their shoe across the hall and laugh at them'; the children knew what the punishment would be for misbehaviour - 'People watch because they've been naughty' - Kate, and they clearly understood what they were and were not allowed to do.

6. *The Imperative Dimension* - Gwen would ask the children to find different ways of moving over and under the apparatus, or discover different ways to roll over, stand up, sit down, the children had no sense of this in their accounts.

Only three children thought that they had a choice within the tasks set whereas there were 86 statements with reference to 'have to' 'got to' and 'do as you're told' within 26 of the 27 children's stories.

- Elsbeth We then have to sit down in long sitting
- Gina In the hall you have to either sit down, long sitting or stand up. If you have your shoes in the hall actually it makes alot of noise and I think that's why you have to take your shoes off.
- Ruth I got changed, I always have to wait for somebody else, it makes me feel a bit bored waiting ... Go into the hall and we sit down and listen to Mrs Waterstone, what we have to do ... We have to sit down after when we've done the thing and Mrs Waterstone tells us and shows us and then we have to do it and then we have to do something else and then I expect we will have to do some more and then go.
- Lisa In the hall ... we have to sit down, you've got to sit down quietly while the teacher is talking. In the hall ... we have to sit down, you've got sit down quietly while the teacher is talking ... When the teacher says stand up and come here, you should do it.
- Kate You have to do PE. You have to change into your PE kit and then you have to go. When you think you do PE you have to think of it and then you have to do it ... You have to share. If you don't share that's not very nice.
- Nerine You have to sit down in a circle and then you have to stand up with your feet straight. Then the teacher tells you what to do, stand up and put your arms behind your back.
- David We do what the teacher tells you to do, but it's not alright if you don't do what she tells you to do.
- Lewis I think you have to sit in a circle. You have to get your PE bag and then you get dressed.
- Trevor I don't like it when it's the end because I want to keep on doing PE, I'm feeling sad. You've got to go back to your class, I'm thinking it's soon going to be playtime.

Watts and Bentley (1989) argue that:

... much of a teacher's communication within the classroom is geared to the pursuit of social control - communication which has to be encoded by the initiator and decoded by the recipient (p.160).

The children had evidently decoded this social control and talked about this aspect of their experience as a natural part of the socialisation process. Although Gwen set up her activities with what she termed 'choice', the children

only talked about having a choice as part of 'privilege time' when they could choose an activity within the classroom. This was either due to completing a nice piece of work or because they had been kind to someone. I initially thought that they only attributed choice to 'privilege time' because in many schools this time is called 'choosing time'. However, this was not the language which Gwen used although, when explaining to me what privilege time was she did say that the children could 'choose what they wanted to do in the classroom'. Nevertheless, when structuring the open ended task in PE she also used the word 'choose' - 'You choose which way you are going to move between balances'.

There seems to be a dilemma here because these young children understood the school situation as something they had to do, an imperative. Choice was only perceived by them if it was not set within specific boundaries such as in PE. Yet the choice they were given in the classroom was also set within specific boundaries because they could only choose something to do within the classroom. Goffman's (1972) work on *Relations in Public* identifies that all situations are rule governed in that rules are observed and expected to be observed. This observation of rules is not a 'separate act of intellection' (Crossley 1995 p.138) but an embodied action. There were a few occasions when some of the children thought they had a choice. Choice was equated with doing *what you want* and not set within a defined framework set up by the teacher.

- | | |
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| Daniel | When we have a choice I like it because you don't really have to do what the teacher says, you can do another thing. I like a choice best. |
| Marcus | We are allowed to do planning, that means you can do anything you want ... when it's not planning time the teacher tells you what to do. |

Ruth When we're in the hall most times we can do anything we like but when it's PE we have to do what we have to do.

Although Sarah wanted a choice, she set it in terms of what she would like in her ideal world.

Sarah I always forget to ask the teacher if I could just get some things out that you could jump on and exercise with and, something that with music you can do all kinds of new things that you have not done before. And everyone else can have a turn of thinking of something new to tell the teachers. Because other children should have a go because, they might have something that they would like to do in their mind and they might want to say something with a bit of music and then, the child would be at the front and all the other children would be where they normally are with the teacher, but everyone has a turn of telling people new things.

Summary

I can only make a guess at the children's construction of the imperative of what they 'had to' do in PE and the notion of choice, as there are many meanings inherent within their stories. Gwen's structure of open ended tasks was to give them choice, however this was not how the children understood the word 'choice'. The social imperative of the school situation seems to become more dominant and the children's understanding of the notion of choice was in a very broad framework of 'what I want to do'. Having the opportunity to explore different ways of moving was not as open ended as choosing from the different activities within the classroom.

7. *Spatial dimension* - The hall was a place where the children felt different although they were unable to say why this was so.

Marcus It's different going into the hall than the classroom, it's not the same, it makes me feel different, really different.

Trevor I wish I would do lessons, hurry up when I'm lined up in the classroom. Goody we are going to be running or something else (singing). As I go in the hall I say wow! Because I like the hall, because it's big and it's got a nice floor and chairs and apparatus.

Many of the children expressed that the hall was cold, the wood floor was hard and they would like to change it in some way:

Kate We have to sit down in the hall. It feels very hard and I don't like it on the floor. If you had carpet in the hall then that would be nice.

Ruth Well, I would prefer if it was a bit softer instead of having just wood especially we have to do lying down things because of my back.

Some children liked the hall, although as you will notice, Kate's comment below states that she likes the hall, however in her comment above she stated that she did not like the floor:

Kate Well, I would prefer if it was a bit softer instead of having just wood especially we have to do lying down things because of my back.

Bethany The hall is big and hard floor, it's an assemble place I like going there for PE best.

Lewis I think the hall is nice 'cos the yellow hammer has been killed (this was a stuffed bird in a case). It's going to be decorated. (Yet, Lewis did not like PE: "I don't want to do PE because it is too hard.").

Sarah's description of the hall however, showed that the hall was somewhere very different.

It feels different going into the hall it feels like your going to fall down into a hall, it's so wide and then go and discover something new tunnel. In the classroom, we are going into a tunnel a hard working tunnel and at the PE bit it feels like it's is going to be all exciting and we're going to have something new. So there's an old tunnel and a new tunnel. The old tunnel is going to work in the classroom and the new one is the hall.

The actions required in the hall changed the nature of the space.

- Kate I think about someone getting hurt.
- Nerine The hall is a bit horrible, I don't like slipping in it and sliding in it. The playground isn't slidy or slippery or slippy, well it's not that fun because I hate the playground and the hall because there is not that much to do in PE there, because there is not enough room to do PE and we need to run around and people fall over. What isn't nice to be doing is I don't want people to hurt themselves or damage themselves or break their heads and go to hospital.
- Cathryn I like to come to the hall. We listen to the teacher and do some PE like running round, it feels nice. We lie down on the floor it makes me feel good, nothing makes me feel bad in PE. Unless somebody hurts me, when they don't like me.
- Tracy What isn't nice to be doing is I don't want people to hurt themselves. Everyone is bumping into me and it makes me feel angry.
- Annabelle People make me play with them and I would rather be sitting quietly ... I like to run around and everyone is bumping into me and it makes me feel angry.
- Richard We do running around, I run slowly in case I bump into people which makes me feel sad.
- Beth People run into the hall it makes me feel happy I'm thinking about being pushed over. Miss tells them off and they've got to sit with Mrs Kary. People being upset because someone pushed them over, it doesn't happen very often, but it's sad.
- Debbie We start to do things like lessons and games, I think am I going to fall over or not and I feel bad. Sometimes I work with other people and sometimes by myself and I like being on my own because it's nice and quiet and it's noisy when people are working together.

Goffman's (1972) consideration of the active embodied person in space is useful to follow here as he describes how the embodied person negotiates the hazards of a shared spatial environment. His work relies on descriptions of routine spatial negotiations but does not examine the non-routine movements which are expected during, for example, a PE lesson. Goffman discusses the routine management of walking through a busy shopping area. He suggests that there are information exchanges (not communication as such) which are tacit, but not within the reflective consciousness of the individuals manoeuvring through the

space. He observes that individuals act in a moral way which ensures that they are of sound character and so affects their selfhood; they manage walking to one side of the pedestrian approaching in the opposite direction without bumping into them. Crossley (1995) points out that if the rules are broken then the rule breaker must act out some form of an apology which as Goffman (1981) describes, can involve slapping our thighs, rolling our eyes and swearing. The acquisition of body techniques to manage these situations is learnt, is necessary for 'self preservation' (Crossley 1995 p.140) and enables us to be calm in situations where we have to negotiate space. However, some of the children in my study found that this negotiation of space caused them some concern.

These children found the situation difficult, the hall space and tasks which were required of the children in PE may have caused them some anxiety. Routine body techniques are acquired as a matter of self preservation. Normal action Goffman (1972) argues is sustained as long as the environment where the action is to take place sustains normal appearances.

However, the action required in the hall does not come under the terms 'normal action'. The action in the PE hall is different to the classroom. Gwen also made reference to this non-routine body action when she told me about her experiences during an In Service Training PE course. She stated that she experienced significant anxiety and was frightened of bumping into people (also see Tracy's extract above). This experience highlighted to her how a simple task, where normal action is not required, can create a state of anxiety. Goffman describes this as *Umwelt* which is the space around the individual in which alarms can be perceived. I think that Goffman's work raises some interesting issues with reference to children managing the space within the PE lesson and I will examine this aspect within the pedagogical implications of my study in the

final chapter.

Summary - so the hall is different to the classroom, it holds possibilities for excitement, the chance of injury, its a cold place where the floor is uncomfortable, some children liked the hall, whilst others did not. The hall was a place where the children needed to negotiate the space in a different way from the classroom. The actions required changed the nature of the space and managing other people within that space to avoid injury can cause anxiety.

8. *The Emotional Dimension* - the children's stories showed that predominantly they were located within the fourth of Whitehead's (1992) perspectives, ie they take their bodies for granted and live them 'unreflectively, where it (*the body*) is simply incorporated into my perception of myself' (Whitehead 1992 p.379 - my italics). They take their bodies for granted because they are their bodies. So, for instance, the three key questions asked by me throughout the children telling their stories were: a) What are you doing? b) What are you thinking? and, c) What are you feeling? Nevertheless, relatively few accounts included representations of the body actions which are fundamental to the PE experience. The emotional dimension of the experience was far more dominant in the responses from the children. From the stories, 22 children referred to some aspect of body actions, five children indicated nothing about this at all. The children's references to emotions were far more dominant. In every story there were references to the emotional dimension of the experience. There were 340 times when some form of emotion was expressed, whether this was negative or positive. This ranged from one child mentioning some form of emotion only four times within his story to a maximum of fifteen times. When the children did mention some body action or body part it was set within various contexts - the imperative dimension (outlined here earlier), a focus on the action you can

do:

Lisa You can run up and down.
Lewis We might sit in a circle. We will do skipping.
Matthew You do jumping and rolling and you do turning.

Or, the response about the body action was linked within the emotional response as the child reported an action and then said what feelings she had towards that action. When Gwen read the transcripts from the children she commented that 'I am always too busy getting out equipment and sorting out what we are going to do to remember that each child brings with them their own emotional world'. The emotional dimension of their responses was such a dominant feature that this aspect had struck her as an area which she did not always focus on explicitly, but was part of her whole teaching philosophy. The children's responses towards the emotional dimension are significant. This brought me back to examine Whitehead's claim (suggestion ten) that if successful liaison is achieved via the child's embodiment then a sense of harmony (or well-being) with the world will ensue. I have therefore, devoted the next chapter to an examination of the contribution that PE can make towards a sense of well-being or 'feeling good' (the children's words).

Intentionality or Locus of Concern of the PE Lesson

If, as Zaner (1971) claims, phenomenological analysis consists of two-sided descriptions, the noematic description and the noetic description then, it would be useful to find out where these descriptions were present in the stories from these children. For ease of understanding, and the use of less complex language to which phenomenologists seem prone, I will employ Donaldson's (1992) locus of concern (which I outlined in Chapter Four) or 'intentionality' which is not only the realm of intentions but ideas, hopes and beliefs as well as signs and symbols which represent something else. These loci of concern are defined in terms of space and time.

When the children were talking about their experience of PE they moved between Donaldson's point mode when they were distracted by the PC or by something happening outside the room and they spoke about what was happening in the here and now (noematic description), and the line mode - the 'there and then'. It was within the line mode that their stories stayed except on occasions when they moved in to the construct mode or the noetic description. Most of the children used this latter mode interspersed with the line mode to describe their PE lessons.

The following extract shows when Sarah was using the construct mode or noetic description - I have underlined those aspects of the transcript which fall within this mode:

Once I thought of something that would be very learning and very hard. I would like to have something special that everyone could share like acrobatic things and music things and playful things. I always forget to ask the teacher if I could just get some things out that you could jump on and exercise with and something that with music you can do all kinds of new things that you have not done before and everyone else can have a turn of thinking of something new to tell the teachers. Because other children should have a go because they might have something that they would like to do in their mind and they might want to say something with a bit of music and then the child would be at the front and all the other children would be where they normally are with the teacher, but everyone has a turn of telling people new things.

Well, normally when we get changed for PE, we get our bags, change into our PE clothes and I'm thinking about what we should do today, it's kind of a surprise. And we go into the hall or perhaps line up and I'm thinking that something quite boring is going to come up. It feels different going into the hall, it feels like you're going to fall down into a tunnel, it's so wide and then you go into discover something new in this tunnel. In the classroom, we are going into a tunnel, a hard working tunnel and at the PE bit it feels like it's going to be all exciting and we're going to have something new. So, there's an old tunnel and a new tunnel. The old tunnel is going to work in the classroom and the new one is the hall. We go into the hall and sit down mostly and hold hands and the teacher comes in and we either do exercise because you have to get your body all fit, jog on the spot or something and that's all really.

It's like we have gone into a really deep hole and we are working ourselves out of it another way. You keep getting somewhere else more exciting. Exercising our way out, jogging our way out. I think you need a bit of company otherwise it would be a bit boring. It's just like we're in a nest, we're making it up and we're growing new eggs of fun. Perhaps we get a choice which is better because then

my mostly choice would be jogging perhaps or moving my feet.

When I know it's the end of the lesson I want to hide somewhere and then when everyone's gone it's so great I feel like not leaving there. When I go back to the classroom I feel that what I would really like is a hum or like a song or something to come back to the classroom to cool us off.

I think if I was the teacher of a PE lesson I would chose it to be for one hour and a half, but I think it last for about half an hour. When we do jogging it feels we are jogging into holes, in and out, in and out, your feet can't stop.

Sarah uses metaphors to illustrate the nature of the PE lesson in space and time. Her interest does not totally stay with particular episodes of 'there and then', but she uses her knowledge of the lesson to illustrate how she thinks and feels about her PE experiences. This extract was illustrative of many of the stories the children told me where they moved between the line mode and the construct mode. Mostly, the children's stories showed their concern with the 'there and then' - the line mode, but were interspersed with comments about the 'somewhere, sometime'. For instance:

- | | |
|---------|--|
| Elspeth | I hope it's going to be warm in the hall because I have never ever been warm in my life in the hall ... I wish we could have a new door handle because I can't push it open ... Soon I will be going to a different lesson, when I am in Year Three they don't do PE normally but that is so that I am going to be happy when I go in there because, when in Year Three it is much more easier because they don't do PE. |
| Bethany | I know it's going to be boring the rest of the day after the PE lesson, dinner isn't boring. |

Their locus of concern during the story telling remained within these two modes but predominantly within the line mode - 'there and then'. We were usually sat away from the rest of the class in a quiet place during the story telling and so there were few distractions which enabled the children to remain on task talking about their experiences. It was only at times of interruption that the children focussed on the 'here and now' and were therefore not relevant to the stories the children were telling me about their

experiences in PE.

Summary

Having analysed the children's stories to discover whether they contain noematic and noetic description, in line with two-sided phenomenological descriptions, I find that there is very little evidence of noematic description. That would require the description to take place whilst an experience was happening whereas these are the descriptive explanations of experiences as they are intended by consciousness. This was not how the stories were given. Although there was some evidence of noetic description, the most dominant form of description is neither noematic nor noetic but lies within Donaldson's line mode where the children described what happened or what would happen at some time in the future. It will be shown in the final chapter that using Donaldson's work has been useful when asking myself whether the stories the children told me were evidence of phenomenological descriptions.

Conclusion

This chapter has set out the data about themes so that there are clear areas to focus on in the next two chapters. The analysis has raised the following issues: i) PE is different from all that goes on in the classroom. ii) The children do not focus on the object dimension of their embodiment except when they experience pain or discomfort. iii) Although PE requires the children to think this does not equate with work in the rest of the curriculum. iv) There is a temporal dimension to the PE experience. If an activity in PE is too difficult then the lesson seems to last for a long time. If the PE experience is enjoyable time seems to go more quickly. v) The most dominant reason for working alone was the misbehaviour of other children. If the child worked with a friend it was perceived by the child that there was more potential for silly behaviour. vi) The children wanted to know what was happening before the lesson. vii) There was a strong sense of imperative within the stories. PE was something which had to be done. The children did

not feel that they had any choice. viii) The PE lesson had particular rules which needed to be followed. Inappropriate behaviour was something about which the children felt unhappy or angry. ix) The hall was a space which made the children feel different. Again there were unwritten rules about managing the space which caused the children anxiety. x) The emotional dimension was a dominant feature within the stories.

The next chapter examines point x) in greater depth bringing together the data from adults and children but with particular reference to the 27 stories from the children in Gwen's class.

Chapter Eight

The Relationship Between Well-Being and Physical Education

Introduction

I intend to examine the notion of well-being, challenging or supporting the conceptual debate with empirical data gained from a number of sources throughout the course of my research. The need to reflect on this notion arose from Whitehead's philosophical framework for the teaching of PE and the empirical data gathered from the 27 children in my study. Although Whitehead raises the issue of harmony or being 'in tune' with the world, she does not enter into a debate about the meaning of this notion. As I outlined at the end of Chapter Three, the concepts of harmony, quality of life, vitality of life, well-being, the good life and the spiritual dimension of the person are philosophically discernible but they are not central to the research question. I have adopted the word 'well-being' for the purpose of my debate although it should be seen as closely related to the concepts outlined above. This chapter aims to clarify the notion of well-being using key philosophers in the field of well-being rather than the plethora of information available within the PE literature which, I argue, focusses on the notion of well-being within the context of fitness training.

The children's references to the emotional dimension of their being was a dominant feature within their stories and as such, I felt it necessary to examine the emotional dimension of their experience in greater detail. In Chapter Three, I developed a model of the integrated person whose emotions enabled her to formulate desires and goals, thus opening her up to experiencing the good life.

I want the reader to see the data in this chapter as slightly separate from the rest of the data gathered, so as to focus more closely on understanding the experiences of the child in

PE from the perspective of well-being. I intend this to act as a way of explaining the notion of well-being from the everyday accounts of the people I contacted within my study. My initial contacts were to find out how people described their own sense of well-being in order to concentrate on the everyday language which people used. These people were working in teaching, physiotherapy, psychology, health education, fitness training and special needs schools. The children I gathered data from were in Aisthorpe, my pilot study school, Burbank and Didthorpe. This process of data gathering is an attempt to understand how adults and children discern their own sense of well-being in order to inform teaching in PE.

I will use the term well-being, although the children who responded to my questioning were asked what made them feel good and what they liked best about PE. This is for the following reason: Adults in my study responded that 'feeling good' was an intrinsic contributor to their sense of well-being, and well-being is generally taken to mean a positive state of being.

Well-being

Ken Fox's (1991) work into the relationship between PE, health and well-being has helped me to explore the contribution which PE can make towards the well-being of the individual. Many writers in the field of PE see well-being as an important aspect to be promoted through PE. Kretchmar (1994) for instance, argues that a variety of intrinsic values are promoted through PE. He examines four possibilities; a fitness orientated-philosophy; a knowledge-orientated philosophy; a skill-orientated philosophy; and a pleasure orientated-philosophy. Perhaps the notion of well-being would fit more clearly with his pleasure orientated-philosophy. But this would be a mistake to ground PE's inclusion in the curriculum based upon hedonistic goals. John White (1990) poses the fundamental question about well-being and states that 'Is a life of well-being to be identified with a life in which one's desires are satisfied?' (p.28). Obviously, if this were

so, there may be problems. For instance, as White points out, if one person has more desires fulfilled than another person, does this mean that the first person has a life of greater well-being? So, the desires a person has fulfilled which contribute towards her sense of well-being will rely upon the primary values to be promoted within a society. Whitehead (1990) claims that if the role of education were to develop more than intellectual abilities and move towards a broader programme of activities there would be 'a whole range of activities designed to enrich our interaction with the world ... which would add to the quality and vitality of life (*well-being*)' (p.5, my italics). A definition for the quality of life has eluded clarification for centuries (Aristotle 1953) and is socially constructed by us within our Western Liberal values and morals. Also we construct our notion of well-being from a universal value of what 'the good life' is. There is, therefore, a need to challenge this understanding and look more widely at what well-being is for the individual by exploring alternative ways to achieve a sense of well-being in PE. Peters (1966) states that:

...included in the general notion of 'a quality of life' are different values on which different emphasis is placed in disputes about the aims of education. Some emphasise the supreme importance of individual choice; others emphasise the importance of mastery (sic) of certain forms of knowledge or skills; others emphasise the training of character; others stress the need for all-round development. All such aims must be set alongside the state's requirement for training in essential skills and in 'citizenship'. They are not necessarily incompatible; but differences in emphasis will suggest differences in educational provision and, perhaps, different criteria of access (p.135).

The values underlying the development of the National Curriculum documentation have a central theme of empowering the child with a sense of well-being. A feature of well-being is the emotional dimension, yet the Educational Reform Act (1988), which set in place the National Curriculum, states that the curriculum should be broad and balanced to 'promote the spiritual, moral, cultural, mental and physical development of pupils at the school and of society'. This Act omitted the emotional dimension of the person (discussed in Chapter Three), and seems to me to be a flaw, when the dominant feature of well-being is

connected to the emotional dimension of the person.

Well-being can be interpreted from a number of standpoints. For instance, White (1990) writes about well-being for the autonomous and heteronomous person, both can have a sense of well-being but he states that 'education is necessary for well-being' (p.31). However, education cannot contribute to the well-being of the individual in isolation. He argues that a role of education is to help children have 'some understanding of what the objects of their desires involve' (p.31). But firstly the children need to know what they desire and why they desire it. It seems that there is an element where society dictates those desires to children. The NC makes explicit the activities which the children should engage in and the knowledge that they need to acquire. Within the context of PE a child could desire not to do PE, she could absent herself from all the lessons by employing particular strategies. For instance, Nerine at Didthorpe would make sure that she did not have her PE kit which then exempted her from engaging in the lesson. As such, her desire was not to do PE and so, by purposefully forgetting her PE kit, she achieved her goal in the only way she knew how. Whether this need to absent herself from PE gave her a sense of well-being I am unsure.

Fox (1991) states that well-being 'represents a relatively stable positive life state which is expressed in terms of happiness, self-satisfaction (an aspect of self-esteem), and life satisfaction, in harmony with reduced negative mood and depression' (p.125). My data represents the respondents view of well-being in an instant in time - this is more so with the responses from the children. I had an intuitive sense that the children's data reflected a more transient feeling of well-being whereas, the adult respondents had, with maturity, more time to reflect on what made them feel good and was therefore more representative of a stable positive life state. So, the data from the children should be seen as the snapshot which it is and not as a 'stable positive life state' identified by Fox. Well-being has multiple determinants, be they social, cultural, emotional, physical, cognitive and

economic. From the data I collected, the notion of well-being as a positive life state and as having multiple determinants was borne out with my 46 adult respondents.

The Questions

My initial questions were to discover how well-being is constructed in the everyday lives of adults and children, what do they feel are the most important contributors to their well-being? I asked teachers, physiotherapists, psychologists, health educators, fitness experts and special needs teachers what this term meant to them. I contacted these people during the course of my work before any interviews with the children and therefore the sampling was opportunistic. I wanted to use the language of the adults to help me to frame the question(s) I would ask the children about their own sense of well-being. Many of my adult respondents found this a difficult question to answer at first, but after some thought they all responded that it was a 'feeling' of varying typifications (see appendix four). I have taken the themes from these data using the language of my respondents:

The Answers

1. *Aspects of corporeality* - being able to enjoy life because of the absence of illness or disease (physical and mental); feeling healthy and fit makes the person happy being able to get lots of fresh air and exercise contributes towards these feelings. A sense of feeling the right body weight, feeling tall, upright, supple and pushing personal limits to get in touch with your body 'really powerfully'. Feeling fresh and alert but also able to relax.
2. *Managing situations emotionally, cognitively and physically* - being able to accept the realities of society; there was a sense of coping with what life had to throw at you. Not only was it a sense of just managing situations but also the ability to be proud of your own achievements and prepared to tackle difficult situations and people; this meant that you were able to push personal limits and be mentally and physically

stimulated. Part of this was a need to be organised thereby reducing stress. There was also the sense that the person was in control and not being dominated.

3. *Being in a 'good' relationship* - having positive relationships was important with close family members and friends; being loved and being able to love or care for others and a sense of belonging. Another dimension of this was that others valued your relationship and appreciated your efforts whether they were successful or not.
4. *Having economic security* - this was as a means to improving other aspects of the person's life and a sense of security; this economic security would enable you to take holidays seeking the sun and good food.
5. *Having a sense of harmony or equilibrium in one's life* - this included statements of feeling bright, having positive feelings and a sense of emotional stability. This harmony would enable you to soak in the atmosphere and enjoy life, giving 'inner' contentment.
6. *A sense of own morality* - being positive about your own sense of personhood and who you are as a person; achieving something in life which you think is worthwhile.

From the themes above I gained clear signals that well-being is defined in many terms. A dominant feature of the adults' responses was that of emotional states. Research into well-being (Csikszentmihalyi 1992, Clayton 1993, Deiner 1984, Griffen 1986, White 1990 and Yonah 1994) suggests, perhaps obviously, that well-being is a positive state of being, very often couched in emotional terms. This was borne out in my data with responses such as 'feeling good about myself' and 'feeling happy and content with myself'. From these data, and using the language of my adult respondents, I asked children in my study (112 respondents ranging from Reception/Year One to Year Six -

ages four to eleven at Aisthorpe, Burbank and Didthorpe) what made them feel good. The word 'well-being' was too ambiguous for young children to understand. I had piloted a question where I asked some Year Two children about their understanding of the notion of 'well-being' at a school where I had taught the previous year. There were 30 blank faces in front of me. So, I asked the children in my study what aspects of their life made them feel good or to make some statement about what they liked doing in PE and their reasons for liking aspects of PE.

Well-being is phenomenologically determined because it is expressed as a positive state of being which is felt or experienced. The children identified 'happiness' as a feature of a positive state of being, one child from Burbank telling me that she felt 'relaxed and in a better mood'. Most of the children found it very hard to clarify their feelings further and I return to Taylor's (1985) comments presented in Chapter Three where, it is the 'inarticulate sense of what is important' that is critical. Young children have this sense of what is important to them without necessarily having the language to express that 'articulation of something of which (they) have only fragmentary intimations' (p.75). The children did not have the vocabulary to describe their feelings and seemed to find it difficult to articulate their emotional states unless they were clearly defined eg; anger or happiness. However, when I probed deeper with one child, aged six from Didthorpe, about what she understood by the word 'good' she explained by saying that it was like 'when there is a nice view in front and behind you'. This careful listening enables us to hear what each child is really saying.

The results from the children were in response to the following questions: 'What do you do which makes you feel good inside?' (25 Year Two children at Aisthorpe). 'Draw a picture of what makes you feel good' (23 Reception aged children at Aisthorpe see appendix four for sample of pictorial representations of what made the children feel good). 'What do you like in PE?' (64 children at; Aisthorpe (19), Burbank (18) and

Didthorpe (27)). Although the stories at Didthorpe were dictated to me at a different time from the initial Like/Dislike questioning, some of the responses may have been repeated when the children were telling me their stories of PE. All the experiences which the children described as making them feel good from the stories at Didthorpe are based on individual questioning, whereas the responses from the other children were completed in small groups. The children in the group discussions may have been influenced by the answers their peers gave and so this data should be seen in view of this factor.

Overview of Analysis

I have separated the initial analysis into different aspects of human experience, using the four existential themes outlined earlier; corporeality, relationality, temporality and spatiality. I then have three further sub-themes of emotions, a cognitive dimension (in that they expressed some aspect of thought) and an economic dimension. From the 158 people interviewed the following information was identified by theme analysis. The question I asked the adults was 'what is well-being for you?' (adults) and the questions I asked the children are presented above. There were 127 times (45 adults, 82 children) when some aspect of a positive state of physical (corporeal) being was within the response; 56 times (27 adults, 29 children) when some aspect of relationality was within the response; 35 times (13 adults, 22 children) when some aspect of the cognitive dimension was within the response; 16 times (ten adults, six children) when some aspect of spatiality was within the response; and nine times (only adults) when there was a reference to economic well-being. The most dominant theme was a positive state of emotional being referred to 213 times (87 responses within the adult's data - every adult made at least one reference to the emotional dimension of well-being, 126 responses within the children's data - again every child made at least one reference to an emotion word in response to the question).

The next section examines the results from the children at Didthorpe together with Gwen's philosophies on the teaching of PE.

The Philosophies of Gwen

It is important to separate the data collected from the children at Didthorpe from those of the other schools. Not only did I spend more time with the children at Didthorpe, but Gwen identified the development of an emotional sense of well-being for children as one of her goals, not only in PE, but central to her philosophy for education. The following transcript I feel captures her aspirations:

Well, I think that I spend a huge percentage of my day really, trying to manipulate the activities so that it's a forgiving and generous environment. Not that it always is, but you have to try. And I think that probably I put more energy in the day into that than the content of the work, because if the environment in which it happens isn't right, then the content doesn't work so much ... It's really part of the whole philosophy isn't it of airing comments and making it safe to say good things? Because often we are shrinking violets and we don't know how to accept compliments, but if you do it quite often then they think it's alright to say, "Yeah I'm good at that", as long as you don't say it to the detriment of someone else, "I'm good at this and you're not"... (And) it's OK to make mistakes, one where the children can assess themselves and that they can say both positive and negative things about themselves.

I sort of regard PE as a great friend in that it amplifies what I am doing elsewhere, but it does it in 30 minutes, whereas reading can take months for a child to realise that, and maths can be a term for a child who is not doing very well. The child can go up into the hall and in twenty minutes can do something she couldn't do last week and then come down and she's feeling good, and then she can get out the maths books and she's still happy. So I find it has quite a knock on effect.

I think that it (building them up as a person) is my main aim in turning up for school everyday really. They've got to be numerate and literate in those particular skills but I want them to live with each other, but most of all I want them to be able to live with themselves. That's self esteem and recognising that I'm not good at this but I've got my own particular talents, they may not be the same as my best friend, but they are of equal worth. So that's where my energy seems to go (Gwen - interview November 1995).

It is evident from the children's responses at Didthorpe (see Chapter Seven - The Emotional Dimension) that Gwen's aspirations were in part fulfilled. The emotional dimension of the children's experiences was uppermost in their reflections. Although they were unable to articulate the complexities of their emotions, they were able to articulate in a simple way (using words such as happy, angry, sad, good and lonely) the emotion that was evident from their PE experiences.

- Ruth I'm a bit lonely when working alone, it's OK when I'm with someone else, I'm happy. Most things are difficult especially when we (can I show you) it's hard to do balancing. I like V-sit.
- Lisa When I changed for PE I feel happy because I like doing PE. When I'm changing I like (lots of long silences). You sit on the carpet and then you go and line up, I feel happy. I'm thinking about sitting in the hall as we go up through the corridor. You do some PE and ... I like the hall because it's all got everything in there, it's got things that ... and ... I like it better going for assembly because you tell stories.
- Matilda We get changed and sit on the carpet and Mrs Waterstone says line up. I think about whether I am going to be the first one to get changed and I feel happy.
- David I like doing PE because it's nice for me. I think about when I'm at home about all the things that we do at PE, jumping, running and playing on the mats. I'm thinking about PE before play and I'm feeling happy to do it because it's nice for everyone.
- Richard Sat in the hall, we get up and go down and then go on our backs and then standing up and I can do it, I feel happy. It's alright and I'm thinking PE is nice. We work with partners, I feel happy.

Well-being with the Children at Didthorpe

Within our western society there seems to be some moral judgement placed on the notion of well-being. For instance, a person who pursues a hedonistic lifestyle may have instant well-being or gratification, but evidence over time may show that drinking copious amounts of alcohol, lying in the sun for hours and smoking will have long-term effects on the well-being of the individual. She may contract liver disease, get skin cancer and lung cancer which will then affect her well-being later in life. So my definition of well-being has long-term implications as well as short term implications. Some of my respondents

expressed the view that by engaging in PE it had some long term implications for their health.

- Trevor Do PE to keep you fit I think. Healthy means you're good looking, you haven't got rotten teeth because you've been eating good stuff, cereal is good for you, good cereals, not Frosties. I had Bran Flakes, I didn't have any sugar and toast with jam and a sandwich, I eat loads of breakfast.
- Matilda I think about whether I am going to be the first one to get changed and I feel happy. In the line waiting to go I'm thinking that I like PE because it is good exercise for you to make you fit. Fit is when you get a little bit thinner.
- Nerine I like doing it very much and it's great fun and you can do all sorts of stuff like jogging and going on one foot hopping and then two feet. I feel all nice and good 'cos it's exciting. And you can run up and down, jogging up and down to keep you fit.

However, the majority of the responses from the children were focused towards short term implications of what made them feel good immediately, or by reflecting on what had happened in past lessons to make them feel good, only later to contradict their statement of happiness when the activity changed to one which they did not like. In Debbie's extract it is possible to see a variety of influences upon whether or not she is feeling good. She is unable to change quickly, she is worried about being unable to carry out certain tasks and she is fearful of stepping on a pin, yet there are other aspects of her PE lesson which make her feel positive.

I feel sad when I know it's PE because I don't get changed very fast ... I feel happy after playtime and I change for PE and I'm thinking about whether I'm going to do it good or wrong. I think I do it wrong mostly because some people talk to me and I don't want to talk to them in PE because I think I might get told off. I feel sad. Line up and I like standing in the line. I think it's time to go back. Coming up the corridor I'm worried about stepping on a pin. The hall is all hard but the classroom has got a carpet. I think I wonder whether to be on that side of the hall or that side. I like that side (right) because not very many people are up there and I like being where there aren't many people. I feel the wall because it's all hard and I feel all hard. We start to do things like lessons and games. I think am I going to fall over or not and I feel bad. Sometimes I work with other people and sometimes by myself and I like being on my own because it's nice and quiet and it's noisy when people are working together. We do what the teacher says and we have to do what everyone was done. When we play games because it's fun. I like it what we done today because it was fun It was easy. I like doing the things what the teacher says because they are very, very fun. I like it when we do PE

with Mrs Waterstone because we get to play things. Even if they get a bit hard I still like it. I think hard in PE. It's a bit different in PE because we don't need to do it on books, it's not work. I like PE best.

We all go and line up and I wish I was going to have another PE because I had the hang of it then. I wish I had got the hang of it before we lined up. We get changed and I wish I could do some more PE. I think about on the way to PE well, eh ... I thinking about which way do we go because sometimes I forget which way we are going and I feel happy. It's just as difficult getting back changed I feel sad. I'm thinking about nice things what we done in PE. My PE lesson lasts for two minutes, I'd like it to last longer. I love PE. I really love it.

Well-being can therefore change with what is happening at that particular moment in time. Although, well-being in this sense is not to be seen as immediate personal gratification. Baranowski (1981) suggests that well-being (he uses the term wellness) implies that the person is also able to achieve personal goals and 'perform socially defined role tasks' (p.125). Therefore well-being is largely culturally determined, with the roles that adults and children take on contributing or not to their well-being.

Matilda When I'm told what to do it feels, sometimes I feel happy when Mrs Waterstone tells us what to do, sometimes I feel sad. Sometimes I like the things she asks us to do and sometimes I don't. Sometimes I don't want to do anything. I like PE when we do it in the hall.

Again, Matilda, like Debbie, changes her perceptions of feeling good, dependent upon what she is being asked to do. However, there is that cultural element where, as Goffman (1972) points out, all situations are rule governed in that rules are observed and expected to be observed. These rules may in fact enable a sense of well-being in that there is security in knowing what is expected.

Annabelle I don't know what to do when I get in the hall whilst I am walking up the corridor. If I am told what we are going to do before we get to the hall it makes me feel happy.

The children understood the PE experience as imperative (See Chapter Seven - section on The Imperative Dimension). They had clearly defined roles where they sensed that they

'had to' complete particular tasks within a framework set by the teacher in the context of the school environment. Their sense of well-being can still be positive because they do not see their roles within this context as anything but what is expected from them. They have already begun to see school as an imperative. They have defined their roles as 'having to' engage in activities which have been dictated to them by the school system. This does not however, mean that they live in Sartre's (1943) 'bad faith' but can still experience a sense of well-being. Rosemary's extract has a strong sense of being required to do something (the imperative dimension) but she still likes the experience:

Rosemary I like when I am going on the apparatus ... The hall's nice it's the same as going into the classroom. I have to sit down properly, it makes me feel quiet. We have to stand up and dance well, then you have to, when the drum stops, you have to be in a statue. You have to try be a mouse, moving around and then the drum stops when the teacher says you have to creep quietly tiptoeing. You have to do what you're told to do. We have to do the same things we don't get a choice. I like playing in the hall, slipping. I like working with other people and working by myself too, 'cos it's nice when someone wants to be my partner.

Although there is a strong sense of the imperative dimension within all the children's stories, there is also little understanding of why they did PE. So, is personal autonomy a necessary pre-requisite of well-being? These children felt PE was imperative, but did they have any evidence of autonomy? White (1990) examines this notion and its interrelationship with personal well-being and suggests that the liberal principle presents a neutral position on what contributes towards a person's well-being. He quotes Dworkin (1978):

Each person follows a more-or-less articulate conception of what gives value to life. The scholar who values a life of contemplation has such a conception; so also does the television-watching, beer-drinking citizen who is fond of saying 'This is the life', though he (sic) has thought less about the issue and is less able to describe or defend his conception (p.127).

From this I assume that the child has the right to choose what they do in the PE lesson. At the extreme end of the continuum they have the right to choose not to do PE. Some children from Didthorpe (five) felt that they would like a choice about what they did in PE:

- Sarah Perhaps we get a choice which is better because then my mostly choice would be jogging perhaps or moving my feet.
- Daniel If we have a choice in PE I like it because you don't really have to do what the teacher says, you can do another thing. I like a choice best.

Although the rest of the children in the class only saw the imperative dimension and did not express a desire to have a choice, perhaps they desired to stay within their role of the pupil where the teacher is in control of the experiences the child has within the school. Still there was a dilemma between wanting to do what you are told to do - conforming to the socially defined roles, and also wanting to have a choice - achieving personal goals, as can be seen in Annabelle's extract:

- Annabelle I'd like to do just what I was told to do. I like to run around and everyone is bumping into me and it makes me feel angry. I like working by myself, I am hopping. I like a choice of things to do because we always do the same things as we were doing before.

Baranowski (1978) defined two aspects which contribute towards a person's wellbeing: i) to achieve personal goals; and ii) to perform within socially defined roles. It seems initially that these two aspects do not go hand in hand. A woman can perform the role of mother and housewife and have a sense of well-being. However, if she is then not able to achieve her personal goal of running a business as well as her home, then her sense of well-being may decrease. Yet Annabelle seemed to be able to achieve both of Baranowski's aspects. She wanted to perform a socially defined role of doing what she was told to do, but this did not preclude her from having her own personal goals of choosing different activities from the one's she had been doing.

Summary

So far I have shown that some children were aware of the long term implications that PE could have on their general health and fitness. This understanding gave them a sense of well-being; perhaps contributing towards a positive stable life state. However, the majority of the children's well-being or sense of feeling good or happy, changed according to their current experience. There seemed to be an anomaly with the notion of personal autonomy being a pre-requisite of well-being in that the children wanted to perform socially defined roles; there was a strong sense of imperative within their stories, but they also wanted to follow personal goals by having choice within the PE lesson (see The Imperative Dimension - Chapter Seven for further discussion).

Corporeality and Well-Being

My interviews with adults indicated that well-being is closely linked to the way they feel that they should look and the following extracts support this argument; 'Well-being for me is liking how I look' and 'When I feel the right body weight' (responses from two special needs teachers). Csikszentmihalyi (1992) supports this view when he states that:

We most often associate our self with our body ... the self is in many ways the most important element of consciousness, for it represents symbolically all of consciousness other contents as well as the pattern of their interrelations (p.34).

As such, the test and measure culture which is dominant within PE may place the person in a threatening situation which affects her own sense of self and her own self image.

And:

In a recentred, Postmodern world, the body and the self are no longer continuous. Even the self no longer has singularity. In the high-tech world of the instantaneous image, what once stood for the substantial self is increasingly seen merely as a constellation of signs ... So even the self is now suspect. It has no substance, centre or depth ... Selves become transient texts, to be read and misread, constructed and deconstructed at will. Human selves become things that people display and other people interpret, not things that have lasting and inner substance of their own (Hargreaves 1994 p.70).

If however, as Whitehead (1987) argues, the person is enabled to experience a situation in which the emphasis moves away from fitness testing to a more holistic notion of PE, she can have more positive images of the body and therefore of her self. Such a positive image would, according to Hargreaves' argument, enable the person to display her self in a positive way as she engages in interactions throughout her life course, even though her self changes with new experiences.

From the themes arising from the data collected, the notion of changing clothes was highlighted as affecting the well-being of the child. There was, however, no evidence within the data about feeling good about how they looked. So, for adults their sense of self-image was important, yet these young children did not have this self-image connected to their appearance. In Williams' (1996) study of Year Nine and Year Eleven pupils she identifies the contextual factor of the PE kit as affecting the children's experience of PE. The children's comments were reliant on practical reasons for the PE kit because it was not warm enough in winter (a perspective which was evident within my data). However, it was the comments from the female pupils which reflected an irritation with the PE kit as it was 'skimpy', 'sexist', 'wearing gym knickers is awful' and 'it's much stricter than for the boys' (p.31). The PE kit was therefore affecting their images of their bodies and therefore their selves. This type of comment was not evident within my data and I feel this was due to the maturity of the respondents in Williams' study.

The number of comments reflecting on the dimension of corporeality were only significant with reference to their bodies in discomfort or pain. I could find no research to support or contradict this data except with elite athletes who experience interrupted body projects through injury or illness (Brock and Kleiber 1994), and aging sports people/teachers (Sparkes 1996). Brock and Kleiber and Sparkes all focus chronic or acute illness or injury rather than the 'niggling' pains which my respondents referenced. I go to Montaigne's writing (in McIntosh 1592/1981) where he says that 'our well being is only freedom from

pain' (p.44). The dominant manner in which the body is treated by the person in pain or discomfort is as an object, and it is this treatment of the body as an object which may affect the child's well-being within PE. When the children experienced negative emotions within PE, directed at their corporeality, it was predominantly for reasons of discomfort or pain and rarely for how they should look to the gaze of others. It seems that this latter view is acquired through maturity and the influences of society. The aspect which affected their well-being was within Whitehead's (1992) first and second perspectives of viewing their bodies as objects or as instruments (see extracts from children within section 1a) *PE involves changing clothes (corporeality) and 2) Pain or discomfort during the PE lesson (corporeality)* - Chapter Seven to support this premise).

Relationality and Well-Being

The socially constructed world of humans beings enables us to attain shared meanings. Our notion of well-being therefore, is shared and constructed through our interaction with others. Many people I spoke to, whether children or adults, identified that relationships were an important contributor to their well-being. The following are samples of the answers I received: Firstly, from my adult respondents - 'Being in good relationships with important and close family members and friends is one aspect of well-being for me', 'Feeling safe and secure in relationships' and 'My family, friends and colleagues being satisfied and appreciative of my efforts (whether successful or not!)'. A sample of the children's responses were: 'Playing with my friends at home and school' and 'I'm happy when I can go round to play at my friend's house'. The pictures drawn by the children at Aisthorpe showed no evidence of a relational aspect which surprised me. From Didthorpe, 14 of the children stated that they liked working with other people in PE whilst ten children preferred working by themselves. Three children made no reference to working with other children or alone. As can be seen from these data there is no clear picture about whether working alone or with a partner had any significance as a contributor to the well-being of the children. However, this information has to be taken

on an individual basis. As the teacher sets out the task using different groupings then, all children may experience a sense of well-being within their own preferred method of working (see Chapter Seven - The Relational Dimension).

Nevertheless, the dominant reason for the children preferring to work by themselves was because of the behaviour of the other children. Goffman's (1972) work, outlined in Chapter Seven - The Imperative Dimension, assumes that social interaction with others requires specific social rules and rituals of respect and value to be present within a social setting. Some of these children had not acknowledged these rituals as yet, and those who had, preferred to work by themselves, thereby protecting themselves from what they envisaged as inherent danger within the hall space.

Temporality and Well-Being

The data showed that the children would like to know what was going to happen in the PE lesson before the lesson started (see Chapter Seven - The Temporal Dimension). This, as stated before, has been evident in other studies (Cullingford 1987), but I am unaware of any similar data in studies within PE. Although lesson context was important in Goudas and Biddle's (1993) research where they used open ended questions to find out about children's enjoyment of PE, and lesson content was the most important factor in Dickenson and Sparkes' (1988) study, there was no reference to the children wanting to be told what tasks they were going to do before the lesson as a contributor to the children's well-being, or as a factor in determining the children's enjoyment or otherwise.

Another aspect of temporality was the children's perception of how long the PE lesson lasted. If the child perceived that she could not accomplish a task or that she did not like the task then she also perceived that the lesson lasted for a long time.

Cathryn The PE lesson lasts for about three minutes. Sometimes it lasts longer and sometimes shorter, but really it's long. When it's a short lesson we are running around and then getting in a circle. If it's long we do a circle, lie down on the floor, I think sometimes we play games. I don't like those.

The greater the sense of well-being from the lesson, the shorter the PE lesson seemed to last and the more time the children wanted it to last.

Matilda I like PE when we do it in the hall. A PE lessons lasts for a minute, I'd like it to last for longer, one hour. Some last long and some last short. The ones which last longer are the ones when Mrs Waterstone doesn't look at her watch. The short ones are ones when we are doing little movements like tiptoeing.

This aspect of temporality is supported by Van Manen (1990) and by other phenomenologists such as Barritt, Beekman, Bleeker and Mulderij (1984) where time goes more quickly when an experience is enjoyable, whilst time seems to slow down when an experience is not enjoyable - a seemingly common sense assumption.

Spatiality and Well-Being

The space that the adults and children found themselves in was very rarely mentioned in the initial interviews (16 times - ten adults, six children), but in the case studies with the children from Didthorpe, the spatial aspect of their experience was referred to in relationship to their sense of well-being. Twenty-one children made some reference to the hall; nine times with a positive response, six times with a negative response and the remaining responses were with reference to the hall feeling either as the same or very different from the classroom (see Chapter Seven - Spatial Dimension). Some of the children (ten) were aware that the space was different to the classroom and most importantly that it made them feel different. Nevertheless, they were unable to articulate their emotional response to the hall and stayed with the notion that:

Marcus It's different going into the hall than the classroom it's not the same, it makes me feel different, really different.

Conclusion

In practice it becomes necessary to search beyond the level of conversation where consensus is seen to exist to find out what well-being is really like and 'to bring into awareness what has been taken for granted' (Barritt, et al 1984 p.4). I have attempted to discover how people construct this concept of well-being to enable a greater understanding of the teacher teaching PE and the children's feelings as they engage in PE. Through the face to face situation of the teacher and child in the gym we can begin to make sense of the cultural lives, values and beliefs of our fellow human beings.

If the child's sense of well-being is to be promoted through PE then there are many factors to take into account. Contributing towards the overall development of the child is achieved by recognising the importance of building positive relationships with and between children. My research has shown that there are corporeal, spatial, temporal and relational dimensions to the children's experience of well-being. These four existential themes constitute the lifeworld of PE. According to Husserl (in Gurwitsch 1982):

The lifeworld which constitutes our lived experience, it simply is, the whole sphere of everyday experiences orientations, and actions through which individuals pursue their interests and affairs by manipulating objects, dealing with people, conceiving plans, and carrying them out. This life-world differs from one social group to the next, each group objectifying their spheres of experiences and unquestioningly accepting them as reality (p.69).

Observing a session we see children working together, their bodies moving into various shapes and balances. Initially, to the onlooker, she can see the physical dimension of the children. However, by listening to conversations between the children as they work closely together, she realises that they are engaged in thinking about where they will put their bodies (corporeality) and how they can trust and be trusted by their partners

(relationality). They are thinking about how their body feels in the immediate space and that of the larger space of the hall (spatiality), and as they return to the classroom she hears them reflecting on what they have achieved and what the experience has meant for them (temporality). PE can involve the children in cognitive as well as physical skills and also acknowledges the importance of feelings (for the individual alone and for others). As reported in Chapter Seven, it is the emotional aspect of the experience which is the most dominant dimension on which the children reflect.

Treating children as special acknowledges their uniqueness and contributes, if we get it right, to their sense of well-being. So, one of the teacher's goals may be to help the children experience a sense of well-being. Ideally, it should be a collective imperative for children, adults and other educators to be aware of how they can be responsible for and manage their own sense of well-being. For me, it is important to recognise the unique contribution of PE to this quest. I want to keep PE at the forefront and to keep well-being on the agenda, but I want to link them together so that the focus becomes one of harmony with the self rather than the narrow visions epitomised by the thinking behind the General Requirements for PE (DFE 1995) where point one asks that the following requirements apply to the teaching of PE:

1. To promote physical activity and healthy lifestyles pupils should be taught:
 - a. to be physically active;
 - b. to adopt the best possible posture and the appropriate use of the body;
 - c. to engage in activities that develop cardiovascular health, flexibility, muscular strength and endurance;
 - d. the increasing need for personal hygiene in relation to vigorous physical activity (p.2).

The simplistic idea that we can teach PE in isolation from the cultural and social frameworks needs to be challenged. The debate becomes moral, ethical and political, and should be scrutinised from a values position (Hyland 1988, p.24). Our own intentional acts help to reinforce our concept of well-being and may on occasion help to change it.

I argue that the debate around well-being within PE needs redefinition; it is not only a question of who is responsible for the well-being of the child but how is it possible to empower individuals to be responsible for and to manage their own well-being? Awareness of the understanding and construction of well-being in the primary PE lesson enables thinking and teaching to be informed. My previous philosophical argument contributes towards the shift away from the more narrowly conception of PE which focusses on either the body as an object or as an instrument. As the different life-stories of individuals operating within the wider socio-cultural canvas and how these life-stories are interpreted by others are acknowledged, so it is possible to look at how people understand their well-being and how their understanding can become more informed. This informed understanding comes from acknowledging these stories and the value that they have in the pedagogical arena. This then enables children to construct their own understanding of well-being instead of merely using an expert's definition. This chapter serves not as a definitive model of well-being but a snapshot into children's and adult's perspectives on well-being. It acknowledges the complexities of such a concept and begins to develop a possible way forwards in the teaching of PE. The next and final chapter looks at possible ways forward through the pedagogical implications of the data. The limitations of the research will also be examined together with areas for further research.

Chapter Nine

Conclusions

Introduction

This chapter looks at the themes arising from the stories which the 27 children in Gwen's class told me from a pedagogical perspective. These themes are critiqued against the suggestions which Whitehead made for the teaching of PE outlined in Chapter One, and supported by the philosophical debates in Chapters Two and Three. I examine the relationship between: i) Whitehead's suggestion that PE can contribute towards developing a sense of harmony with the world, or as I have termed it, 'well-being'. ii) The data I gathered which shows the children experienced a sense of 'well-being' within their PE lessons. Finally, I offer some reflections on the research process; I examine the research sample; question whether I achieved a phenomenological method of enquiry; examine the teaching style of Gwen; reflect on whether the stories are representative of a phenomenological form of research; and conclude by exploring the possibility of awakening and continuing this debate in PE.

Pedagogical Recommendations

All the recommendations represent theoretical perspectives which argue for a reconceptualisation of the body where:

What exist are bodies, which have their own internal contingencies and live in an environment which is more contingent still in its effect on them (Frank 1991 p.91).

Pain and Discomfort During PE

I was surprised by this recurrent theme as in primary PE there is not emphasis on 'going for the burn', where the adage is that it has to hurt to be good for you. Yet I am unsure how such sensations can be removed when the nature of PE is to explore the potential of

the lived body beyond instrumental uses. This involves the children moving in a manner which will use their bodies in different ways than that which is normally required in everyday usage. During a painful or discomfiting experience there has been a breakdown in the body's ability to feel a sense of security (Giddens 1991), where 'the ill, injured, or painful body then becomes a source of the alien other' (Sparkes 1996 p.182). Whitehead (1987) claims that the embodiment in most situations is not reflected on unless it is injured and then it can no longer be lived unreflectively. The child 'must adopt an object attitude towards it' (p.178). A feeling of the body not belonging to the child, the 'alien other', may contribute towards the child giving up physical activity outside and post-school. Such a claim would require further research and Whitehead offers no advice in this area.

Frank's (1991) notion of the typology of body may offer some insight to help me address the pedagogical implications of this research. He writes about four dimensions which are 'pattern variable' and not 'dichotomous choices but continua' (p.90); the disciplined body, the mirroring body, the dominating body and the communicative body. Briefly the model of the disciplined body is the 'rationalisation of the monastic order' (p.54), or equally in this context, it could be the elite athlete. The model of the mirroring body is the body which fits with consumer culture - the fitness fanatic or Sam the body builder outlined in Chapter Three. The model of the dominating body is warfare. Finally, the communicative body has the model of shared narratives, dance, caring for the young, the old, the ill, and communal ritual. The notion of narrative is used by Frank to describe what I think is similar to Goodson's (1992) 'life history', where the biographical life story is 'a collaborative venture, reviewing a wider range of evidence' (p.6). Frank's narrative is located within the wider context of the embodied person which 'give(s) it its particular force' (Frank 1991 p.89). It is the last of these dimensions, the communicative body, on which I will focus my attempts to arrive at a pedagogical way forwards.

Frank asserts that 'locating the communicating body as a social type is more difficult' (p.79) although he connects it to a 'body in process of creating itself' (p.79) - corporeality. His narrative focuses on dancers and then finally, the ill. Although the children in my study were not ill, they were experiencing the need to 'reorganise ... lived space and time, ... relations with others and with (themselves)' (Bendelow and Williams 1995 p.87) through the experience of pain or discomfort. Whilst the children's narrative remains embodied and they can share the vulnerabilities they feel during PE there is the:

... capacity for recognition which is enhanced through the sharing of narratives ... What is shared is one body's sense of another's experience, primarily its vulnerability and suffering, but also its joy and creativity ... The further the narrative gets from the body of the teller, and the further the teller is from feeling at home in her or his body, the more dangerous that narrative becomes (Frank 1991 p.89).

The task for the teacher is to be aware that the children are embodied and not that they have a body. Johnson (1987) works for replacing language in the body and asking us to see speech as embodied; a similar perspective to Whitehead's suggestion five where language should move away from the body as an object. Again, this perspective is supported in Chapter Two where I discuss the body-mind debate using the work of Ryle. He comments that the problem of the body-mind split lies in our use of language and not in reality. Speech is disembodied, we are not. Language in PE does not see discomfort and pain as an impediment to the experience of PE but rather recreates it creatively. As the child stops feeling in harmony, or has a sense of well-being with her body, so her stories focus on her body as an object; a negative perception. Yet 'the body is the fundamental point of departure' (Frank 1991 p.95) and so, in an attempt to help the child remain feeling in harmony with her body, the fundamental embodiment of action in PE would ground all teaching. This means that as the children talk about their experiences in PE so they can reflect on discomfort, but recognise that this may be a shared experience. This becomes a 'mutual recognition on which relations with others are grounded' (Frank 1991 p.89). This reflection on shared experiences means the children can share

vulnerabilities as well as strengths (Hanna 1988).

Body as Object in PE

PE is seen as different not only because it involves a different space and different clothes but also the focus at times is on the body-as-object. This is closely aligned to Whitehead's suggestion one, where the teacher should show sensitivity to the children's experience and capabilities; suggestion two, where the teacher should only use children to demonstrate tasks as long as there is no possibility of humiliating them; suggestion five, where the language should move away from the body as object; suggestion six, where the teacher should use only named actions to describe a whole action; suggestion seven, where the teacher's look needs to display empathy; suggestion eight, where the teacher needs to adopt a less domineering attitude towards the children; and suggestion nine, where the teacher should avoid overemphasis on comparison with others or reaching prescribed goals. Gwen's teaching style showed evidence of all the above suggestions, and this may be why the children rarely focussed on their bodies as objects unless in pain or discomfort.

So I still want to teach the physical aspect of PE, but the nature of that teaching becomes one of the lived embodiment. This supports Whitehead's (1987) argument, where the 'lived embodiment' is a primary goal and those goals focussing on the instrument or body object mode become secondary (p.180). As she rightly points out:

... there is little value in promoting motor skill or physical fitness except as a means of enhancing movement sense generally ... What is the intrinsic value of a range of complex physical skills or a very low heart rate? Beyond their contribution to general 'movement sense' or to specific requirements in an activity context, there seems to be none (p.180).

If PE is taught by focussing on body parts, encouraging the children to make comparisons with each other and reaching some pre-defined goal, the stories the children tell may be

very different from the ones I have here. Yet my research can only state that Gwen's teaching method matched Whitehead's suggestions closely. As such the children did not focus on their bodies as objects when telling their story of the PE experience.

Ownership in PE

Whitehead (1987) argued, in suggestion three, that the task should be owned by the child. This is accomplished by setting tasks which are within the reach of the children so that they can succeed. But the notion of ownership is complex. Applebee (1989) defines 'Instructional Scaffolding' (IS) where the first sequence to the process is **Ownership** (see Chapter Six for further discussion of Applebee's model). The child is given room to make her own contribution to the task and the tasks are open ended (p.222). Gwen did offer the children open ended tasks, but they still stated that they had no choice. Obviously, ownership of the task is not enough or perhaps not possible. Applebee's model of IS has four further sequences which are useful to examine. **Appropriateness** of the activities so that they are too difficult for the child to complete on her own, but not so difficult that they cannot be completed without help; either from the teacher or, I suggest, her peer. This implies that there will be careful staging of the problems matched ability. The instructional activities should be **Structured** so that they are logical and accessible to the child, and she can use them independently. There will be **Collaboration** between the teacher and the child, working together rather than testing and not teaching. Finally, **Transfer of Control** from the teacher to the child as the child gains more skills, knowledge and strategies for understanding and moving in the PE environment. It is this latter point which I think that the children perceived they had not achieved. This was shown with their comments of 'have to', 'got to' and 'do as we are told'. They perceived they had no control over their PE experience. If PE is to enable the child to have ownership of the tasks, by setting short term goals together with the child, the activities should be open ended and include some elements of problem solving. Whitehead argues this point clearly, yet although Cathryn's extract shows that she had clearly succeeded at

a task, I had seen short term goals being set with opportunity for the children to explore open ended activities, there was still the imperative element evident in her story:

Cathryn I really enjoy when we lie down on the floor and we have to stay straight and run around.

This issue is an enigma for me. I applauded the sentiments of Whitehead (1987) when she argued for the child to 'make the project her own' (p.167). As a teacher, I felt I was giving ownership to the children through open ended tasks, but this is not the case. If not ownership, perhaps there is a need to redefine the concept. The children obviously felt they did not own the task; it was adult dominated. School is not about owning tasks but having to do them. Possibly, the next recommendation will lend light to the problem.

The Imperative Dimension of PE

The choices the children were given were set within specific boundaries. This, for me as a teacher, is important as it shows that Gwen had clearly established a learning framework (Whitehead - suggestion four) where she had structured the learning experience within a non-threatening learning environment (Watts and Bentley 1989). The children have 'a sense of continuing trust consistently displayed' (p.167). The tasks were clearly set up so the children could understand what was expected from them, and they were not too open ended so that they did not know what to do (Whitehead - suggestion four). She had 'help(ed) the children construct local expertise - expertise connected with that particular task ... by focussing their attention on relevant and timely aspects of that task' (Wood 1988 p.80). However, the children still did not perceive they had ownership of the tasks set. Dibbo's (1995) work presents a possible framework to address the imperative dimension with the notion of 'enabling skills' which, it is argued, encourage effective learning in PE. However, there are issues within his framework which would require further clarification and research. Nevertheless, it is a way forward and he states that children need to:

- i) know how to move;
- ii) have the words to think, describe, communicate and share their experiences;
- iii) have the confidence in themselves and others as gymnasts;
- iv) be able to order and manage their actions and thoughts, to interpret what they have seen, to respond to the task set;
- v) be able to observe and comment on movement;
- vi) give appropriate feedback (p. 29).

Gwen was beginning to offer these enabling skills, but these children were only in the very early stages of the learning process and did not always possess the words to think, describe, communicate and share their experiences and thoughts, to interpret what they have seen, to respond to the task set, to be able to observe and comment on movement and to give appropriate feedback. Therefore, at this early stage of development the language used should be kept simple and clearly sequenced. It should be exploratory, in that the children are enabled to think and can explore their feelings within a potentially threatening learning environment unless sensitively handled. If PE is about teaching more than physical skills, then pupils must be educated in their use of language to explain their actions and reflect on their experience. They can then not only 'do it, feel it, know it' (Gwen's words), but they can have the conceptual frameworks to actually make sense of their experience.

Nevertheless, the imperative dimension may be symptomatic of an adult orientated world. Whitehead (1987) writes that Sartre reasoned that there was no resolution of a situation where one person will always dominate the other, forcing the other to either be severely degraded or living in bad faith. In both cases the dominated person will adopt a different view of herself. Sartre later modified these rather pessimistic views on co-existence and decided that one person can view another in her totality 'actively involved in my projects he (sic) can begin to appreciate my character' (Whitehead 1987 p.114). Although there seemed little evidence that the children viewed themselves as objects, the imperative of school life left them with a sense of domination. I return to Ruth:

Ruth I got changed, I always have to wait for somebody else, it makes me feel a bit bored waiting ... Go into the hall and we sit down and listen to Mrs Waterstone, what we have to do ... We have to sit down after when we've done the thing and Mrs Waterstone tells us and shows us and then we have to do it and then we have to do something else and then I expect we will have to do some more and then go.

Only further research could resolve this dilemma. Teachers spend considerable time talking about the notion of ownership and giving open ended tasks. The new Literacy, Numeracy and Science frameworks being adopted in schools encourage children to develop a sense of autonomy and self-responsibility. Yet these notions seem to be in conflict with the imperative theme which arose from my research. Perhaps, as Rosenak (1982) argues, we should regard children as:

... an oppressed group in our society. They are denied a wide range of liberties which adults now take for granted ... the system of compulsory education denies them the right to control their own learning (p.89).

Certainly, my research shows that the children's reference to the imperative nature of their experience in PE should make us question the domination of the teacher over the children, question whether the notion of ownership is ever achievable or, question whether there is another concept which would be more appropriate to strive towards.

Aiding Conceptual Change in PE

Gwen wanted the children to see PE as interrelated to the other areas of their school experience, but this was not how the children perceived PE. If the child is to understand PE as work, then conceptual change may need to be overtly interventionist by the teacher (Watts and Bentley 1989). How can running about be understood as work because it does not fit with their present understanding of the concept of 'work'? So, if the children are to understand that PE is about work and learning things, then conceptual change needs to take place. For example, the children will listen to the teacher or their peers, try out the movement task, watch others, explore their own movement again and begin to re-

shape their own ideas in light of these new factors. In this instance, the concept of work and learning could be explored through discussion, reflection and evaluation of the children's own understanding, with the teacher acting as the guide through the process of conceptual change. However, Watts and Bentley (1989) encourage the change to arise 'from the learner's own attempts to make sense of experience' (p.165). Perhaps, as I asked questions about the nature of PE, some of the children may have begun to undergo a conceptual change and question the differences between 'work' in the classroom and the notion that, although they come to school to work, PE is not conceptualised as work by the children.

Yet Whitehead (1987) would surmise that such an interrelationship is unnecessary. For her, PE should be included in the curriculum for its own intrinsic value. The children in my study certainly focussed on their embodiment in its wholeness rather than on their bodies as objects or instruments (unless in pain or discomfort). If we agree with Whitehead, then the approach she suggests 'contributes to a balanced education, effects a body-mind unity or achieves a mode of self-realization' (Whitehead 1987 p.173).

Explanation Before the PE Lesson

Whitehead argued (suggestion four) that tasks should be clearly set up so that the children can understand what is expected from them. Part of this setting up of tasks can take place in the classroom or in the hall. Although Gwen gave an explanation of what would be happening in the PE lesson, this information was not always received by the children. This may open up a number of dilemmas for the teacher:

1. Is the language used by the teacher clear enough to enable the children to grasp what is being asked of them?
2. Do the children have enough access to language which is based in movement?

3. Is adequate time given for explanations before the children have changed for PE or after the children have changed for PE?
4. Do the children have enough opportunity to talk, reflect and think about what will be happening?

These are all issues which I have been unable to address in this research and I therefore suggest that further research would need to be carried out in order to resolve these questions.

Appropriate Behaviour

The children found negotiating space in the hall potentially threatening. Whitehead (1987) does not examine this aspect of the PE lesson, but does offer the following insights into the notion of 'our shared world' (p.50):

We come to understand our shared world as the forum where our views, intentions and projects inter-relate ... It must surely be the case that many situations are, in fact, discussed and established by a group of people to further a project common to them all. Together they will structure a small area of the world specifically to relate to the whole group. Here the shared environment will not only easily accommodate a number of people, but because of the fact that the others, in their dealings with it, will confirm my understanding of the situation, this part of the world will become a secure and welcoming place for me (p.50).

Goffman's (1972) work on consideration of the active embodied person in space, to an extent supports Whitehead's argument (see Chapter Seven). He describes how the embodied person negotiates the hazards of a shared spatial environment calmly. It is only when the rules are observed by all participants in the shared space that calm can be effected or, in Whitehead's terms, the participants in the shared world discuss the environment and create their own rules to enable a non-threatening space to be constructed. The children in my study may not have fully understood the rules of a shared spatial environment, or been participants in the discussion to ensure the rules were

followed. Therefore, there is a need to train the children in managing the space. The NC documentation (DFE 1995) requires that children are taught about safe practice (p.2 - General Requirements for PE), but at such an early age, the spatial dimension of their experience may be inadequately explained or perhaps understood by the children. This can be accomplished through positive reinforcement of spatial dynamics which rely on maturation, but more importantly, the opportunity to gain experience in potentially hazardous spatial environments.

Changing for PE

Changing into PE kit was problematic for some of these children. I argued, in Chapter Seven, that the children began to focus on their bodies as objects because of their awareness of a critical gaze in the other's look whilst changing. Whitehead shows that this is one of the perspectives that the Other forces upon the child. The child who is unsuccessful at changing can take some form of action, she tries hurriedly to fiddle with the buttons and change faster, but is unable to see her own behaviour through the eyes of the other child. She is not able to judge how acceptable her behaviour is, although she is aware of the irritation of the others as they stand in line waiting for her. Yet she is never confident that her actions are correct and remains uneasy about changing because of her failure to accomplish the task as fast as her friends. The other children unknowingly demand the child who is changing to contemplate her body as instrument and therefore, experience the body as divorced from the self. To help the children to accomplish this task with minimal problems I suggest time should be spent teaching them how to organise themselves, where to put their clothes and how to fold them neatly. This is not a task where the responsibility remains solely in school as other factors show another agenda - familial responsibility, maturational capability and instrumental ability.

Playing by the Rules

This notion has continually resurfaced, not in the sense of playing the rules of the games in sport but rules that are unwritten:

- i) The rules of situations where certain behaviour, actions and reactions are expected to be observed within a shared spatial environment (Goffman 1972).
- ii) The rules that a person in authority (the researcher) demands/is asking for the right answer.
- iii) The rules that choices are given to children within specific boundaries, yet the children do not recognise these as choices - there is the imperative that certain types of behaviour are expected.

These rules may seem to be in tension with the children having ownership of their learning, and as stated before, I question the appropriateness of the concept of ownership. However, I do not see this as a tension which is insurmountable. All social situations are rule governed to a greater or lesser extent, total autonomy is not possible. I argue that the notion of ownership is very closely related to the concept of autonomy. Levine (1991) writes:

We want students to become autonomous as persons, able to critically understand rationalized courses of thought and action, to formulate rational grounds in support of their positions and present their thoughts clearly and persuasively, and to recover relevant traditions and adopt them creatively to changing circumstances (p.212).

The suggestions I am making use the following framework:

1. To encourage children to critically understand their movement abilities.

2. To encourage the children by supporting their criticisms and presenting their thoughts (of their own performance and that of their peers) within a clearly structured framework of movement language (both verbal and non verbal).
3. To engage the children in movement tasks which they make their own by creatively building on movement skills they already bring with them and/or have learnt in school.
4. To adapt these movement skills to suit changing circumstances of the learning environment ie: on the floor, on low apparatus, high apparatus and within a variety of relationships (alone, in pairs, in small groups, the whole class and the teacher).

The important factor in owning the tasks is in passing over the learning to the children and for the teacher to observe how the children respond to this ownership of the open ended task.

Summary of Pedagogical Implications

I feel Whitehead's (1987) proposals to recognise PE as embodied are a positive way forward in the teaching of PE. However, the complexity of the teaching process means that children do not always receive what is intended by the teacher. Gwen wanted the children to have an holistic experience where the physical dimension was not always the most dominant feature of their experience, and in this I think she achieved her goals. The children engaged in the process of PE using their bodies, they talked about thinking and feeling and they engaged in social relationships with other children. However, the children did not feel they had complete ownership of their own experience; they felt the need to be told what was going to happen in their PE lesson but also needed to have an element of choice. I believe this is an ongoing legacy of childhood where the child is never really empowered by the social and cultural environment of their lifeworld. I suggest that

to be an embodied experience for the child carefully structured ownership of the experience is an important element to include within the teaching of primary PE.

Well-being and PE

Fundamentally, PE was not just a physical experience for the children. They did not separate out the physical aspect of the experience from the emotional, social and cognitive dimensions of their beings. In fact, the emotional dimension seemed to be dominant in their lived experience. In Chapter Three I concluded that the emotional dimension of the person enabled her to experience the good life or sense of well-being. This philosophical argument was then returned to in Chapter Eight where I examined the relationship between well-being and PE. Here I concluded that there are corporeal, spatial, temporal and relational dimensions to the children's experience of well-being. However, the most dominant feature of well-being is the emotional dimension. Therefore, any teaching must show an awareness for the emotions of the child because the whole experience is an emotional one. The practical implications of this are that the teacher should incorporate time for talking and reflecting so the children can explore their experiences within PE. This would involve the teacher in enabling the children to have words to express their feelings by exploring the language of emotions. This is accomplished through talking about how they are feeling during the PE lesson, in circle time and ongoing throughout the school day. Gradually this enables the children to find words which help them to describe and acknowledge their emotions. I recognise the complexity of this request and return to Taylor's (1985) quotation from Chapter Three where the language of emotion is:

... something of which we have only fragmentary intimations ... There is no human emotion which is not embodied in an interpretive language; and yet all interpretations can be judged more or less inadequate, more or less distortive (p.75).

Reflections on the Research

The following are issues which need further clarification:

1. The research sample.
2. Does this research reflect a phenomenological approach to research?
3. A final comment on the teaching style of Gwen.
4. Additional questions/clarifications which may have been put forward to the respondents.
5. Awakening and continuing the PE debate.

The Research Sample

I had initially intended to locate a teacher through a questionnaire survey in Burbank School, but this never happened. I finally used Sears (1992) notion of 'illuminating the lives of a few well chosen individuals' (p.148) which offers a 'power' to qualitative research. Denzin's (1989) notion of 'thick description' where 'the voices, feelings, actions and meanings of interacting individuals are heard' (p.83) was also instrumental in my choice. So, my final research sample was through a chain of introductions. This may mean that Gwen's approach to PE is not typical of primary teachers. SCAA (1997) summarises the issues raised at their conference and state that recently-qualified teachers may be 'ill-equipped to teach the minimum requirements of the Order where inadequate time is allocated to physical education in their training courses' (p.4) and 'opportunities for further professional development and in-service training in physical education may not be given sufficiently high priority by headteachers' (p.5). OFSTED's (1995) documentation on good practice states, through their survey of 13 primary schools, that when there was evidence of good primary practice this revolved around a particular interest from the headteacher, a teacher with specialist training and/or good in-service training. My well chosen individual was a teacher who worked with a headteacher with a particular interest in PE, and although Gwen did not have specialist training, she had

attended several in-service courses, showing a particular interest in Sherborne Developmental Movement (SDM) which:

... provides a sound basis for the development of body awareness, positive self concept and relationships. For the teacher it locates the physical experience of Physical Education within an holistic framework by providing a range of movement activities that require thought and care. Thought in the sense that the child can interpret and develop the physical skills to his (sic) level of ability within a caring and safe environment. The caring and safe environment is also created through developing a sense of awareness for others by enabling children and adults to work together in partnership activities (Dibbo and Gerry 1995 p.1/2).

As such, she may not represent the vast majority of primary teachers teaching PE and this was certainly borne out with my contacts with Aisthorpe, Burbank, Cranthorpe and in fact Didthorpe.

A Phenomenological Approach?

The Utrecht School of phenomenologist have made it clear that phenomenological research should consist of particular accounts which are in the here and now - a noematic description. This section argues that it is a difficult, if not impossible and undesirable task, to have a noematic story. A phenomenological story (according to the Utrecht School) should reflect the 'lived experience' of the individual. The children in my study were telling me stories of their lived experience, but they were not able to tell me the stories in the here and now because their stories consisted of different loci of concern. They were only able to comment on the here and now or lived experience when the experience was actually happening. This was only when there were interruptions in the story telling process. For example, a child would come into the room where we were story telling or the bell would go for assembly or break time, and the child telling the story would make a comment about the immediate experience in the process of happening. The children's stories remained, I argue, within the 'there and then' or 'somewhere and sometime'.

Barritt, Beekman, Bleeker and Mulderij (1984) suggest that an account of a single experience should be descriptive and care should be taken not to make interpretations and attributions of causality in the account by the person giving the account. They continue to say that if the story lies outside immediate experience 'they do not appear to be the thoughts of that moment but rather thoughts that came later as clarifying, amplifying examples' (p.5). The first paragraph of Elspeth's story acts as a common example, and serves to show the clarifying and amplifying statements which are inherent within her experience and within the stories of all the other children:

We know when it is PE because it is always after playtime. I don't feel very happy because I shiver in my PE kit. When I'm in the hall and outside I shiver. When I'm changing I hope it's going to be warm in the hall because I have never ever been warm in my life in the hall. Lining up it's going to take hours to wait for the people to stop messing about at the back. It could take hours. It is hard waiting because people are shoving and I can't stand up. I would like to go in straight away and sit down in long sitting.

She knows when to expect her lesson because it is always at the same time, so she clarifies her knowledge of the order of the day. She amplifies her statements about not feeling happy about doing PE because, past experience has meant that she is always cold when she changes from her warm school uniform into T-shirt and shorts. She amplifies her statements about shivering further by commenting on always being cold in the hall. She makes generalisable comments about lining up to go to the hall by clarifying what normally happens when this is required. Finally, (in this extract) her locus of concern goes to the 'somewhere, sometime' in that she says what she would like to do, rather than what she actually experiences.

Although Barritt, Beekman, Bleeker and Mulderij (1984) further state that these clarifying sentences are not 'wrong' and suggest that:

... they may in fact have been a part of the experience; to know that one would have to ask the writers (storytellers) (p.5). (My comments in brackets)

They do indicate that if the account is written from the outside, from an impersonal point of view, then it 'does not permit us to understand the feelings, thoughts, and reactions of the person' (p.4). They give the example of:

The threat, the uncertainty that comes out of the dark is more ominous when one walks alone in the dark than when you "cross" the dark with more people. The knowledge and trust of being with other people makes the power of the dark less fearful (p.4).

These type of sentences were also evident within the responses from the children. For example Gina says:

When I'm changing I don't like it because for most of the class it is wasting time.

She makes a clarifying statement which shows what she thinks the other children are feeling, just as the previous example shows an 'outside' 'impersonal point of view'. Therefore, if such statements are not evidence of immediate experience, or show that the 'original text has inadvertently moved too far off from the experience itself' (p.5), then all the accounts from the children have evidence of this aspect.

I do not think that this devalues the research in any way. The children had lived their PE experience and all their previous experiences make an impact upon that lived experience. The children were unable to separate the there and then, the here and now and the somewhere and sometime, as collectively these different loci of concern enabled them to make sense of their experiences. So, for this research, existential phenomenology holds the key and the problems I identified in Chapter Four with transcendental phenomenology hold true.

The Teaching Style of Gwen - What Evidence?

The children made no comments connected to the teaching style of their teacher, Gwen. I had wanted to be able to make some analysis of how they perceived this, but I also

wanted to find out what they focussed on during their story telling of their experience of PE - an aspect which I view to be important if I was to ascertain where their locus of concern remained after their PE lessons. Therefore, I did not ask them what they thought about their teacher, this would require further research which would be specifically directed towards such questioning.

The Stories as Representative of the Here and Now

I said in Chapter Eight that the stories represented a snapshot in time with reference to the children's well-being. This could be seen as a limitation of the research. The stories the children told me were their true reflections at that moment in time and showed what they were thinking and feeling at that instant. They were true because they acted as an accurate representation of the phenomena being described (Eisner 1993 and Phillips 1993). I was aware that I could return to the children and ask them to explain certain aspects of their story to give greater clarity. But the questions to the children, and possibly the answers which they gave, may have become more research led, more removed from the children's own stories of their PE experiences.

Gwen (quoted earlier) stated that what she had said reflected her feelings at that moment in time. If she came back to it at another time of day, a different season, a different month, so she might change her story slightly. However, the fundamental structure of her response would remain similar; a change might occur in light of current concerns and interests. So, although the single story approach may be criticised, for the purpose of this research, the method I adopted exemplified my research question. I wanted to find out what was uppermost in the children's responses to the initial questions and not to analyse the changes which occurred if they were asked to clarify what they had really meant by certain comments.

I have found inconsistencies within the stories. Also, by making a comparison with the stories and with the questions I had asked the children about their likes and dislikes in PE, I found further inconsistencies. These inconsistencies may have been due to a number of factors

- i) The children may have become more relaxed in my company (Pope and Denicolo 1986).
- ii) The children were reading me for non-verbal clues about the 'rightness' of their answers.
- iii) The children's responses were transient and reflected their current concerns, the possibility of praise from their teacher or an attitude which they had brought with them from the wider socio-cultural canvas. This also reflects the Imperative Dimension (Chapter Seven - The Stories), where all situations are rule governed in that rules are observed and expected to be observed (Goffman 1972).

I do not know how the children viewed me, although Gwen had introduced me as her best friend. However, the status of an adult brings with it certain rules to be observed. So, I preferred to remain with the initial stories rather than asking for justification and clarification. I have noticed with the children in my own class (Year Two - aged six and seven), that as soon as I ask for justification or clarification of their responses, they become less confident and they look to me for the answers. I can see them trying to read me for non-verbal cues.

There are no generalisable features to this study, my analysis and suggestions for pedagogical ways forward in the teaching of primary PE arising from the stories are taken on limited data. However, I believe this to be the first study of this kind which listens to

what five and six year old children have to say about their PE experiences. It therefore represents an initial study, one that I suggest would be prudent to follow-up in a variety of schools with a variety of teachers with different teaching styles. From such studies may come some generalisable suggestions for an approach to the teaching of primary PE where the children, as individuals, are enabled to achieve a sense of well-being. The pedagogical implications I have suggested represent a possible way to achieve this goal.

Awakening and Continuing the Debate - Some Final Comments

A conference report by SCAA (1997) entitled 'Physical Education and the Health of the Nation' expressed one of its aims to 'stimulate the debate on the contributions that PE and sport make to the health and fitness of pupils of school age' (p.30). Tate, giving the keynote address said:

It is difficult, therefore, to make decisions about education without thinking about the wider well-being of society. Those of us involved in education, however, are often liable to concentrate exclusively on the more straightforward issues - the 'what' and the 'how' - rather than the 'why'. At the end of the day, it is the 'what' and the 'how' that determine whether we will be successful, but it is impossible to put these in place until we have sorted out the 'why'. That is why we need to stand back from current practice and ask ourselves why we are doing what we are doing. Indeed, I often feel that many of the things that go wrong in education do so because of a failure to be sufficiently clear or explicit about what we are trying to achieve. If we are not clear about this we find it difficult to plan and to evaluate whether or not we have been successful (p.6).

This research has addressed some Tate's concerns (within the context of PE rather than sport), and can be seen as extending the debate in PE where the person is to be viewed, not as a person who has a body but as a person who is her body. The 'why' of the research has been foremost in my thinking and the driving force behind the approach adopted for the methodology. The 'what' and the 'how' were provided by the interview data from Gwen and the observations of her lessons. But the fundamental aspect missing from Tate's address is the stories from the children receiving the lessons. These stories form an important indicator about whether the 'why', the 'what' and the 'how' are

contributing towards the well-being of the whole child.

SCAA's concern with continuing the debate in PE is commendable. Their recommendations to examine the most effective teaching strategies to meet the statutory requirements, depends upon how they view those requirements. If these are to be narrowly defined by treating the body as an object to enable greater levels of fitness, then I think they are misconceived. I believe that my study has shown that by teaching the child from what Gwen termed 'an holistic' perspective, the children live their embodiment without reflecting upon themselves as having bodies, they are their bodies. Tate at the SCAA conference argued that 'we may need to explore new and more inventive ways of making these connections' (p.9) between social and cultural changes and the proviso that PE is part of a wider programme with sport and outside school. One of the new and more inventive ways of helping children to understand that they are their bodies is by making language embodied rather than disembodied, and enabling children to reflect on their experiences by 'having the words to think, describe, communicate and share their experiences ... to order and manage their ... thoughts, to interpret what they have seen ... and comment on movement' (Dibbo 1995 p.29). This may contribute towards a shared narrative which sees the child at home in her body and not disembodied.

Conclusion

Whitehead (1987, 1988, 1990 and 1992) argues that extrinsic aims only serve to mask the nature of PE which is an embodied experience, and should be viewed on those grounds. My thesis acknowledges this, but if there is to be some attempt to listen to what the children who receive the PE experience have to say, then it seems that their lived embodiment is passed by in silence. However, the emotional dimension is uppermost in their stories which remain predominantly within noetic description. I recommend that teachers listen to the stories of the children in their care so that a framework, which acknowledges the children's part in the PE experience, can be developed. The

recommendations above go some way to developing such a framework, but further research would need to be carried out to make a generalisable framework. Nevertheless, because the recommendations are intended to focus on the individual child in the collective experience of PE, such a framework may be more applicable to a wide range of children in a variety of contexts. The stories may act as a catalyst which reawakens the body as a vessel of memory where the reader can recognise some aspect of her own experiences (Smith 1992).

I close this thesis on a personal note, in the same way as I began the thesis. Here I reflect on an extract from my favourite author, A A Milne (1994) and the ostensibly philosophical characters of Winnie the Pooh and Christopher Robin:

Christopher Robin ... was looking at Pooh. 'Pooh,' he said, 'where did you find that pole?' Pooh looked at the pole in his hands. 'I just found it,' he said. 'I thought it ought to be useful. I just picked it up.' 'Pooh,' said Christopher Robin solemnly, 'the Expedition is over. You have found the North Pole!' (p. 94).

This is my North Pole. I set out on this expedition to find out whether Whitehead's suggestions for teaching PE would remove the predominant focus which teaching PE has held for treating the body as an object. Yet as Tyerman Williams (1997) suggests, the P/pole is not an object of the quest 'but as a means of rescuing Roo' (p.31). In a sense, my initial interest in this research was to find an alternative way of teaching PE so that children did not disassociate themselves from their bodies, treating their bodies as objects - a rescue package! It therefore acknowledges my own autobiography as in heuristic research, together with a 'search for truth with the ethical practice of caring for others' (Tyerman Williams 1997 p.31). My data has shown that although the children did not have a sense of ownership of the tasks set, they did not focus on their bodies as objects unless in pain and discomfort. This, according to Sartre and Merleau-Ponty's arguments, can only mean that the person can live in harmony with her lived embodiment rather than in 'bad faith'. Although this is a first piece of research in this area, I would like to hope

that it confirms a positive way forward which Whitehead outlined philosophically, and I have both challenged and supported in the reality of the teaching situation.

YOUR RESPONSE TO THIS QUESTIONNAIRE WILL BE CONFIDENTIAL AND WILL BE USED TO IDENTIFY THE GENERAL PRINCIPLES UNDERLYING TEACHERS' PRACTICE IN PHYSICAL EDUCATION.

Your answers to this questionnaire will help me to establish teacher's goals in the teaching of Physical Education which may help with identifying goals which should be explicit within the teaching of Physical Education.

+-----

Name:.....

Please tick

| | | |
|-----------|---------|--------------------------|
| Age range | 20 -29 | <input type="checkbox"/> |
| | 30 -39 | <input type="checkbox"/> |
| | 40 -49 | <input type="checkbox"/> |
| | 50 - 59 | <input type="checkbox"/> |
| | 60 + | <input type="checkbox"/> |

Number of years in teaching

Age range of children you teach

| | |
|--------|---|
| 4 - 11 | 1 |
| 4 - 7 | 2 |
| 4 - 8 | 3 |
| 7 - 11 | 4 |
| 8 - 12 | 5 |

Physical Education

In your curriculum planning for work in Health Education have you established links and overlap with other National Curriculum subject?

1. There are strong links
2. There is some co-operation
3. There is occasional overlap
4. No links yet established

PLEASE CIRCLE

| | | | | |
|-------------------------------|---|---|---|---|
| Links with SCIENCE | 1 | 2 | 3 | 4 |
| Links with ENGLISH | 1 | 2 | 3 | 4 |
| Links with PHYSICAL EDUCATION | 1 | 2 | 3 | 4 |
| Links with TECHNOLOGY | 1 | 2 | 3 | 4 |

OTHER links

If other, please state those links.....

If your Health Education has links with Physical Education please complete the following section. If not, please go to next question.

Do you have a specific focus on health within your Physical Education lessons?
YES/NO

If yes, please examine the following statements

Have you established plans of work which involve a health focus in Physical Education?
YES/NO

If yes, is this

- a) a whole school policy?
- b) carried out by individual teachers?

A OR B or a
COMBINATION

Physical Education

**Do you feel that a health focus in Physical Education is necessary for children?
If so, why?**

TIME ALLOCATION

What are your overall views about the time allocation to Physical Education?

**What are your overall views about time allocation to a health focus in
Physical Education?**

Where is PE usually taught?

Physical Education

Are there any other questions which you would like to ask or any concerns which you would like to express?

.....

.....

.....

.....

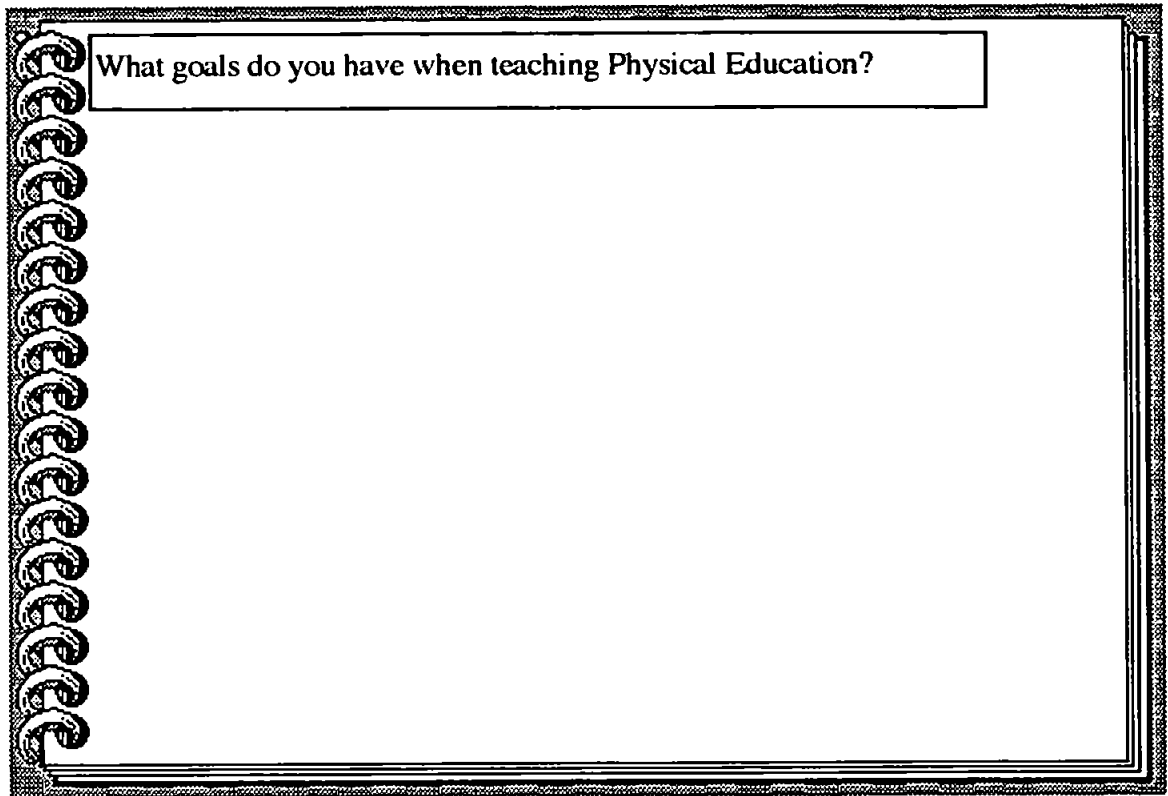
.....



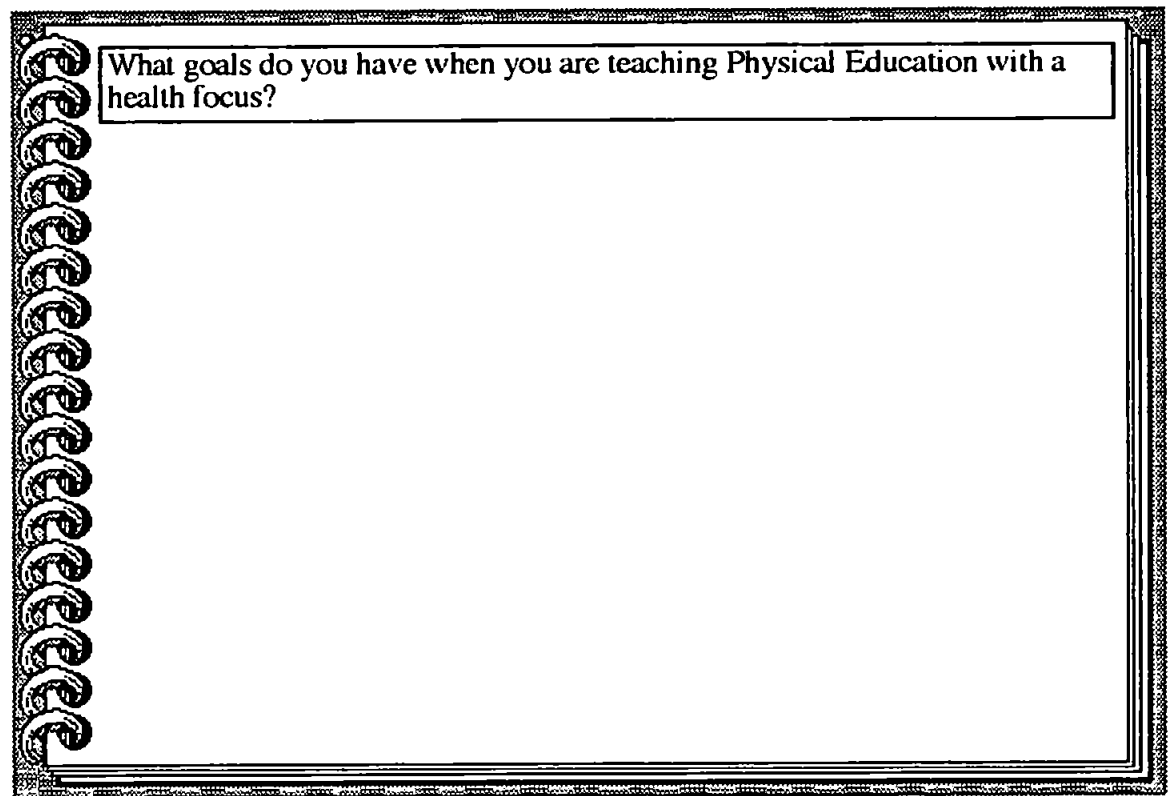
Please turn over now and look at the questions in the large boxes on the following pages. Write down your responses, do not worry about whether they are just a series of words.

Thank you!

What goals do you have when teaching Physical Education?



What goals do you have when you are teaching Physical Education with a health focus?



Please give a brief description of what you would like to see being taught in Physical Education which has a health focus.

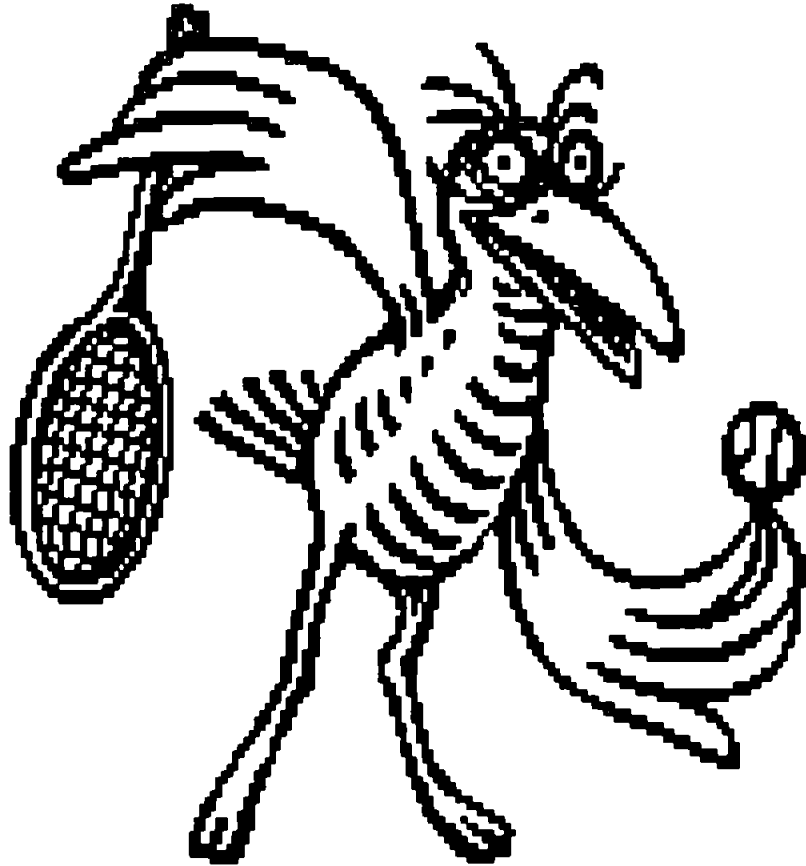
What do you think it means to be healthy?

What is well-being for you?

The image shows a spiral-bound notebook page. The spiral binding is on the left side. At the top of the page, there is a rectangular box containing the text "What is well-being for you?". The rest of the page is blank, intended for writing.

Name

Age



**These are the things I like doing in
PE**

**The things that I do not like about
PE are**

I do these things to keep me healthy

• • • • •

When I am healthy I feel . . .

I feel good when . . .

LIKE

DISLIKE

Appendix 4

Adult respondents (46) comments from the question: What is well-being for you?

Enjoyment of life with absence of illness or disease - mental/physical
Positive relationships, physical health
Feeling healthy and fit makes me happy
Financial - as a means to improving other aspects and a sense of security
A sense of own morality
Whether you can accept the facts/society around you
Fresh air, sunshine, walking, music, eating, friendship
Feeling of being bright
Positive feelings
Physical health and psychological health
Physical fitness
Emotionally balanced
Physically balanced
Feeling healthy and happy
Feeling good about yourself
Feeling fit
Able to cope
Happy and content
Feeling good about yourself as a person
Feeling good about something you have achieved
Feeling healthy
Feeling energetic
Feeling prepared to tackle people, situations
Being in good relationships with important and close family members and friends
Feeling valued
Feeling relaxed, comfortable
Feeling the right body weight
Feeling tall, upright and supple
Being able to do something energetic without gasping for air
Feeling good about myself - feeling happy
Occasionally pushing my personal limits to get in touch with my body really powerfully
Feeling of being mentally and physically stimulated
Feeling of freshness, alert and able to be relaxed
Sense of achievement
Soak in atmosphere
To feel and look healthy
To be enjoying life, not just within oneself but with others also
To be doing the things ie; work, pleasure, family commitments and to enjoy them and not to think of it as an everyday chore
To be relaxed and in charge of myself, to have energy and to feel happy and able to tackle my everyday life
To feel vital and physically well and mentally
Feeling good about myself and people around me
My family, friends, colleagues being satisfied and appreciative of my efforts (whether

successful or not)
Overcoming a 'problem' or crisis.
Being loved and able to love (care)
Feeling well rested and loved
Job satisfaction
Happy with my weight/looks
Having fun and laughter with friends
Feeling stress free
Feeling safe and secure in relationships especially
Feeling warm/comfortable/relaxed
Feeling fit and healthy
Not having a headache
Enjoying your environment
A feeling of energy
Liking what I'm doing, how I'm doing it
Managing to help someone
Liking how I look
Good health
Feeling happy
Having enough money
Freedom of choice
Going on holiday
A feeling of inner contentment
A feeling of health and being in control
Feeling content and a sense of belonging
Being solvent
Feeling healthy - content accepting
Being organised - no stress!
Feeling healthy
Enough money to afford the things you want to
Feeling secure/happy and self satisfied
Healthy and mentally stimulated
Feeling content
Lack of poverty
Holiday - sun, good food
A balanced state of health and mind
A contented feeling inside, producing warmth
Happy with life and my situation
Being happy with myself
Peace of mind, healthy, happy, money, holidays
Family happy, healthy, enjoying life, contentment
Accepted and liked by others
Healthy, unstressed, physically comfortable, content, acceptance by others, mentally clear
Not being in discomfort
Feeling that I'm achieving something in my life which I consider worthwhile
Healthy - fear death
Mentally alert
Physically fit

Unstressed
Happy, content
Secure
Acceptance
Happy, rich, healthy
Happiness - a balance of inner strength and outer conduct
Happy, secure and healthy
Healthy, happy, financially and emotionally secure, average looking
To be able to look after yourself.
Know what you like and what makes you feel happy and alive
Being able to breathe freely
Being able to stand and walk for longer periods
Happy with my life (home and work)
To be content and happy with oneself

Aisthorpe School
Reception class - 23 children

These children were unable to write clearly so I asked them to draw pictures of something which made them feel good inside. All the children were by themselves when they were feeling good. 15 children drew a picture of themselves engaged in some type of physical activity ie; swimming, riding a bike, skipping, running, jumping or playing on the apparatus. Six children drew a picture of themselves sitting down either playing with a game, watching TV or colouring. Two children drew a picture of themselves either drinking or eating. (A selection of the pictures are included on the next two pages)

Aisthorpe School
Year Two class - 25 children

I asked these children to draw something which they felt good about and then say why under the picture. Ten children were alone in their pictures whilst 15 children were with other people. Out of those ten children who were alone, three children mentioned in their writing a relationship with another person or animal as making them feel good. Six children identified some physical dimension, seven children wrote about learning ie: maths and writing whilst four children identified both active and cognitive skills as something which make them feel good. (A selection of the 'Collecting things I feel good about' sheet is included)

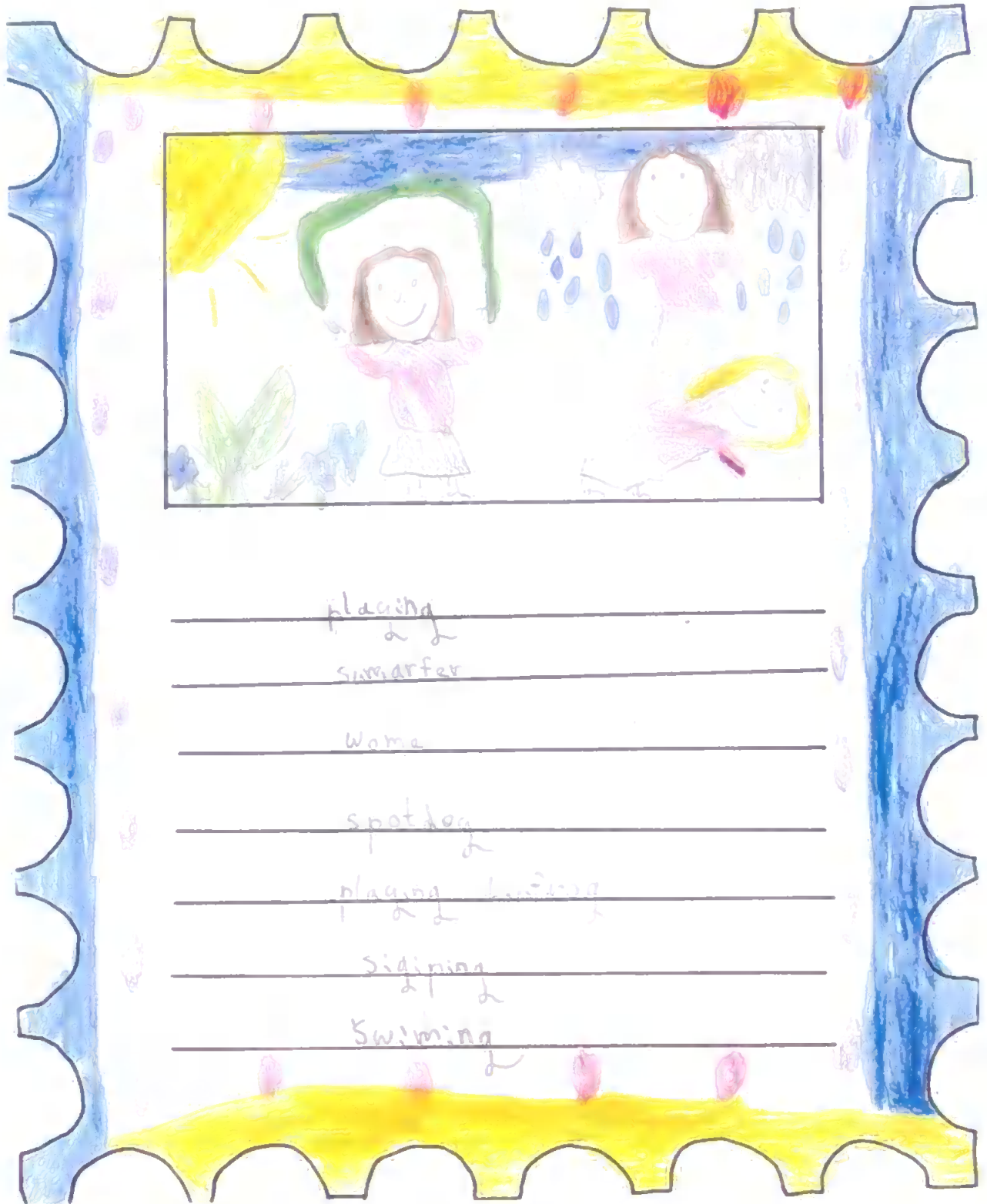
The children at Burbank School

The information received from these children focussed on their likes in PE, please refer to Chapter Five.

The children at Didthorpe School

The information received from these children is contained within the stories in appendix five. In all there were 323 times when positive emotion words were used eg: like - 202 times, good - 56 times, happy - 41 times, fun - 22 times and enjoy - twice.

Make a picture stamp of something you feel good about. Say why you feel good about it.



Make a picture stamp of something you feel good about. Say why you feel good about it.



I like to play
- soccer because
I can score
the goals and
because I like
to play soccer
- it feels good.

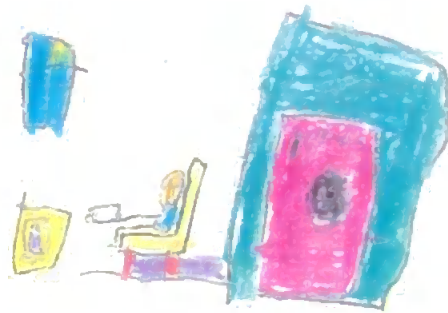
Draw a picture of something which
makes you feel good inside



I am riding my bike.
I am riding my bike.



Draw a picture of something which
makes you feel good inside



I like watching TV

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